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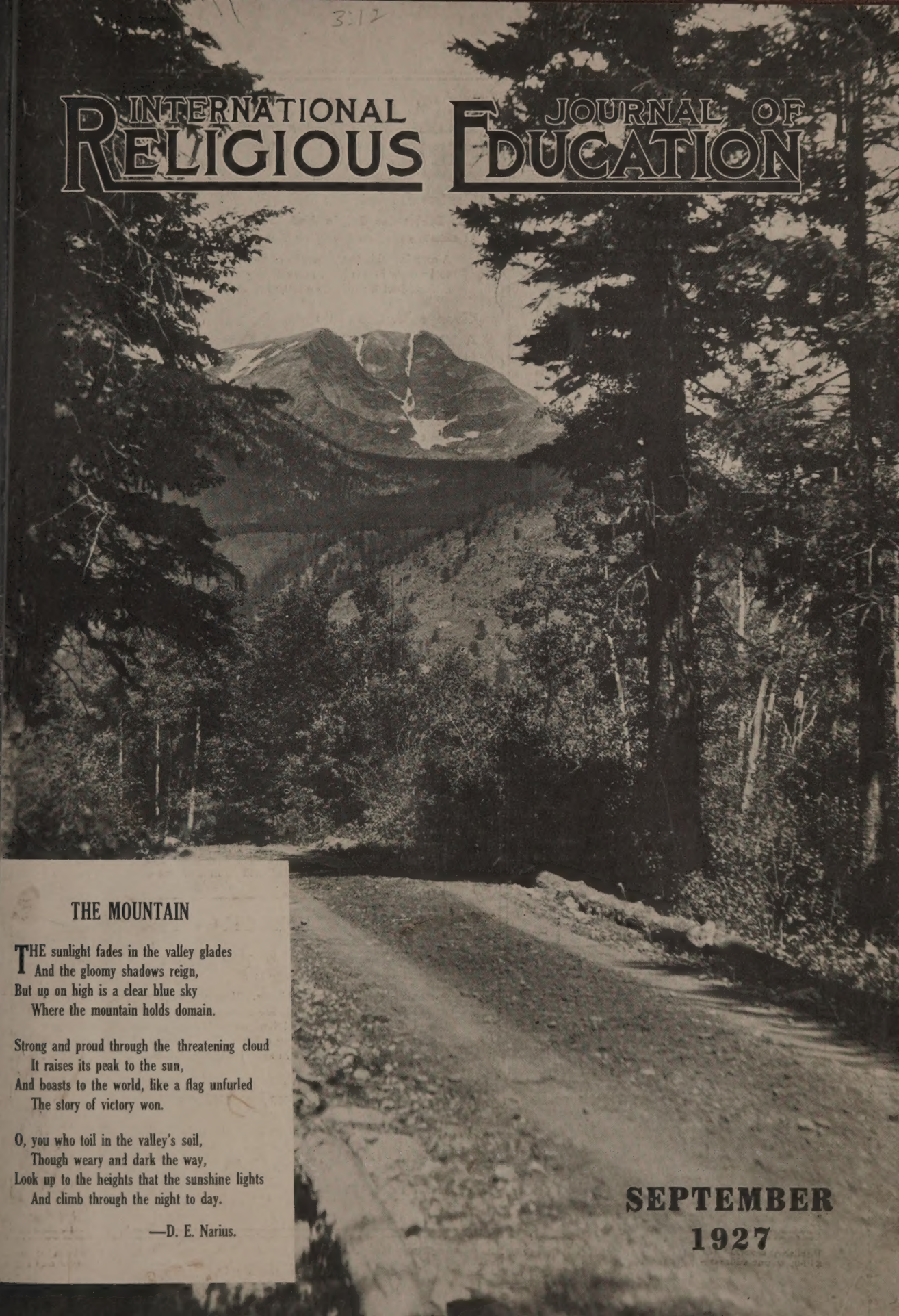
INTERNATIONAL JOURNAL OF
RELIGIOUS EDUCATION



THE MOUNTAIN

THE sunlight fades in the valley glades
And the gloomy shadows reign,
But up on high is a clear blue sky
Where the mountain holds domain.

Strong and proud through the threatening cloud
It raises its peak to the sun,
And boasts to the world, like a flag unfurled
The story of victory won.

O, you who toil in the valley's soil,
Though weary and dark the way,
Look up to the heights that the sunshine lights
And climb through the night to day.

—D. E. Narius.

SEPTEMBER
1927

WORSHIP TRAINING AND GROUP DEVOTIONS

Edna Dean Baker's

The Worship Of The Little Child

(A Cokesbury Religious Educational Text)
Published for the Teacher Training Publishing Association

This text deals with the problem of training Beginners in the forms and methods of worship. . . . The author, a recognized authority on the subject of worship in child life, writes from years of experience in working with children. Her book is more than a text. It is a fundamental discussion of the underlying principles of worship for the little child. **75 cents.**

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A stirring book by a great thinker. Here religion is presented as actual communion with a real God, the most persistent and creative force in human life. The facts of religion, persuades the author, are as real and observable as the facts of any other field of investigation; the laws, as ascertainable and verifiable in experience as the laws of nature. **$1.75.**

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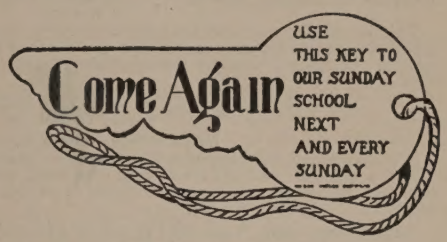
Supplies for Rally Day

SOUVENIR TAGS, BUTTONS, AND SERVICES



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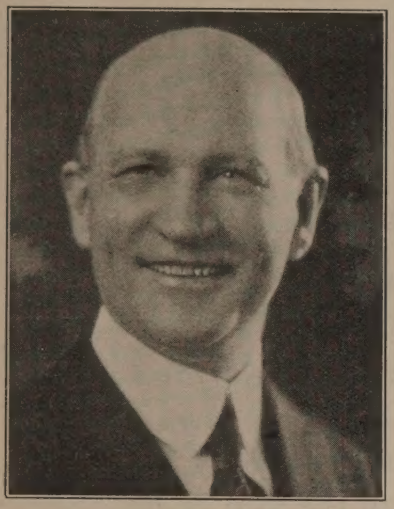

Henry E. Tralle, one of the authors of "Planning Church Buildings" and "Building for Religious Education," two books which are recognized as authoritative in their field, in addition to responding to numerous calls for addresses in conventions, assemblies, schools, and churches, *assists churches with their building projects.*

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THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

FOR CHURCH SCHOOL WORKERS

Vol. III SEPTEMBER, 1927 No. XII

OFFICIAL PUBLICATION OF
THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
(Charter Name: International Sunday School Association)

Representing Thirty-Nine Evangelical Communions and Fifty-Six State and Provincial Councils

HUGH S. MAGILL, LL.D., *General Secretary*

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W. EDWARD RAFFETY, Ph.D., D.D., *Editor*

IN THIS NUMBER

	Page
A Letter from the Editor	6
Jesus Christ, Trainer of Leaders—*John T. Faris*	7
Curriculum Demands on Leadership—*William Clayton Bower*	8
Youth in Christian Leadership—*H. Shelton Smith*	10
Pastoral Leadership in Religious Education—*Frank Otis Erb*	11
Selecting Personnel for Leadership in Elementary Education—*Mildred O. Moody*	12
The Christian Quest—*P. R. Hayward*	15
Training Leaders Through Supervised Leadership Activities—*Erwin L. Shaver*	17
The College and Church School Leadership—*Herbert Francis Evans*	19
The Theological Seminary's Contribution to Religious Education—*F. C. Eiselen*	21
Administrative Leadership in Religious Education—*Harold McAfee Robinson*	23
Progress in Leadership Training	24
Next Steps in Leadership Training	25
Worship Programs for October for the School With Combined Departments—*Verna Marie Vieth*	28
The Teachers That Make Good—*W. Edward Raffety*	29
World Interest by a Training Class—*Victor E. Marriott*	30
A Better Sunday Program of Religious Education—*Ernest A. Miller*	31
Primary Programs for October—*Martha Barnhart Harper*	31
World Sunday School Association Notes—*Samuel D. Price*	32
The Junior Services of Worship for October—*Nan F. Weeks*	33
A Sunday Morning Experiment With Juniors—*C. A. Wolf*	34
A Dramatic Service of Worship for Young People and Adults—*Helen R. Haines*	35
Helping Youth in Religious Perplexity—*Thomas J. Hopkins*	37
An Installation Service—*Alleen Moon*	40
Book Notes	40
Index to Volume III	44

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Dear JOURNAL Friends:

With this, the September number of the JOURNAL, Volume III closes, and so does my service as Editor. Readers of previous issues recall the announcement of resignation and new position.

After about twelve years as an Editor, I say adieu to the editorial "blue pencil," step over on the other side of the "rejection slip," and go back to my "first love," *teaching*, still in the field of religious education. Wonderful years of fine fellowships, and I am grateful for cooperation, patience, good will.

The first JOURNAL carried Marion Lawrance's last words, and with these reverently I close my official labors with the International Council: "I wish to express my love for my associates and friends, and pray for them all God's richest blessings. We shall meet again. 'He that liveth and believeth in Me shall never die.' Jesus said it; I believe it."

Sincerely yours in the great cause of Christian education,

W. EDWARD RAFFETY.

THE COMING ISSUES

The October JOURNAL will please you. It has been planned and will be carried through by a Board of Editors composed of the members of the International Council Staff, of which Paul H. Vieth is Chairman.

There will be several pages of live editorial comments and news notes, a discussion of what is going on in Religious Education.

Charles E. Jefferson of the Broadway Tabernacle, New York, will have an inspiring devotional article on the Spiritual Experience of Jesus.

Parents as well as teachers will find many helpful suggestions for some of their knotty educational problems in the article by Luther Allen Weigle of Yale on "Educating Children in the use of Money."

Those who have found such invaluable help for their recreational programs in "Ice Breakers," "It is to Laugh," and the other equally famous books of Edna Geister, will appreciate the friendly chat with her on recreational programs.

Something new will appear in worship programs—helpful suggestions on materials for the Beginner's, Young People's, and Adult departments. Worship programs for the other departments will continue as before.

Teachers who have wondered what this "Life-Situation" business is all about will welcome J. L. Lobingier's helpful discussion on the use of this method in teaching world friendship.

Superintendents who are planning teachers' meetings and workers' conferences for the new year will profit by the suggestions of an expert Superintendent, Charles F. Boss, Jr.

Also articles on Creative Dramatics, The Small Sunday School, The World's Association, and many other timely subjects.

The November and December numbers have been planned by the same Board of Editors with a view of making the JOURNAL even more helpful and valuable than it has been in the past.

We hope to have a new editor soon. Hereafter the JOURNAL will reflect the best thought of the entire International Council Staff, and of the denominational and interdenominational forces which cooperate through the International Council.

In its field, the JOURNAL will undertake to furnish the best of all, by all, for all.

HUGH S. MAGILL.

JESUS CHRIST, TRAINER OF LEADERS

By John T. Faris*

WHEN Jesus began His ministry He realized the tremendous difficulty of His task of presenting truth to a people like the Jews. How would it be possible for Him, who was so vitally progressive, to make common ground with the representatives of traditionalism that was all but lifeless? How could He hope to make any impression on the minds and hearts of a people whose leaders emphasized traditional interpretations of what they called truth to such an extent that they were blind to the presence among them of the living Truth? What a mass of mistaken interpretations He would have to remove before He could expect them to recognize Him, and follow His leading!

This stupendous task was undertaken first with a body of twelve selected men. He would make leaders of these, that later they might lead the nation. He was ready to teach the people, and He did so at every opportunity. But He realized that He would need to have these twelve men at His side for sometime in order that He might give to them the instruction and training necessary for their equipment as teachers and leaders in the task He must leave to them after His life on earth was done.

This was a delicate task. The way in which it was accomplished has been the inspiration of teachers and leaders from that day. How patient He was! Progress was slow. Lessons had to be repeated so often. How wise He was! He knew just when and how to present each truth; just how much His leaders in training could bear, and what they were not prepared to receive.

THUS for three years the Master Leader taught His lessons. He revealed Himself. He revealed the Father. He told of man's duty to God. Slowly—so slowly—those picked men made progress. Little by little they cast aside the errors to which they had become accustomed by inheritance from generations of traditionalists.

His method of training has its best, its most complete illustration, in the closing records of His intercourse with these men, as recorded in the sixteenth chapter of John's Gospel. At that time He told them what it was necessary that they should know then, but left many things unsaid, to be revealed later on. This has been called the divine method of progressive revelation. And because this was the method used by Christ in teaching the apostles, as it is God's method in dealing with His people today, those who would train leaders have here an inexhaustible source of inspiration and guidance for their task.

WE are told in the record that some things the Master Teacher revealed definitely. He told the apostles how enemies would rise up on every hand and persecute them, honestly thinking that they did God service by their action. He told them of consequent sorrow. He told them of joy which would be theirs, in spite of these things, because of these things. He told them of their need of stedfastness. He told them comforting things which would enable them to be stedfast. He told them His reasons for speaking of these things—that they should not be offended, or be made to stumble; that they might have comfort; that they might be ready for the time when, for a little while, they could not go to Him for guidance and explanation; that they might have peace; that they might remember His words.

OTHER things there were which were not revealed at that time. And as the Master Teacher had His reasons for saying some things, so He had His reasons for not saying other things: "I have yet many things to say . . . but ye cannot bear them."

Think of some of the things He could have told them. He could have explained how the gospel would be carried to the Gentiles. He could have told John and Peter and James of things they would suffer, detailing for them the years of their lives, and the manner of their death. Very likely a human teacher, if he could have known things like these, would have made the mistake of telling them. But the Master did not tell them. He knew that the apostles could not bear the burden of that knowledge. He realized that He had told them as much as they could be expected to grasp.

ONCE when traveling in a country new to me, I was confused because roads were not always direct. Turns and crossroads were frequent. Often it was necessary to ask for directions. Sometimes the directions given were puzzling by reason of the multiplicity of details: I was to turn to the right here, to the left there, to take the third road to the south after crossing the second main road beyond—and so on, until I was so confused that I forgot even the first turning. But once—I remember him with gratitude—I met a man who told me how to proceed for two or three miles, then added: "That is as much as you can remember; I won't burden you with any more."

Just so the Master Teacher would not burden the minds of the apostles with more details at that moment. They could not bear them then.

WHAT a blessing it is that this is His way today! As then, He does not tell us everything at once. On the contrary, He reveals gradually to us what He desires us to know of earth and heaven. Truth follows truth, not too rapidly, not too slowly. Each truth, as each event in life, is to be a stepping-stone by means of which we are to understand what follows. God's revelation to each of us is in its method like geometry, based on a few axioms and principles, with propositions built on these by degrees. We can bear the new revelations by reason of what has gone before.

But there is for us, as there was for the apostles, assurance that we shall be led into the truth as we are

*Editor-in-chief, Board of Christian Education of the Presbyterian Church in the U. S. A., Philadelphia.

ready for this. When Jesus said, "I have yet many things to say unto you, but ye cannot bear them now," he added: "Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth."

The apostles were to know, in due time, the things that were unrevealed for a season. But how? Christ, the Master Teacher, was going away.

They were to be taught in the rest by the Holy Spirit.

It was as though Christ had brought them into the borderland of truth, and had said: "I can go no farther with you. But I will provide another Leader. He will guide you into all the truth."

THAT wise man who stopped after telling me the road for a short distance, added before I left him: "When you reach the point to which I have directed you, ask at the blacksmith shop by the roadside for further directions." So Christ said, "The Spirit of truth shall lead you into all truth." His leading would be a further interpretation and application of the same truth taught by Christ, "for He shall not speak from Himself . . . for He shall take of mine, and shall declare it unto you."

This promise was fulfilled. The apostles came to understand as they had not understood when the Master Teacher was with them. The teachings of their Lord became so plain to them that they were able to write of these for our instruction.

How grateful we should be that when these leaders wrote for us they remembered the days of their blindness, and told for our instruction how they did not grasp Christ's meaning at first! What an encouragement it is to know that as the truth was revealed to them, step by step, so it will become plain to us, if we are taught, as we may be, by the same Spirit of Truth.

CURRICULUM DEMANDS ON LEADERSHIP

By William Clayton Bower*

EDUCATION of whatever character is passing through a period of fundamental and rapid change. These changes in educational theory and practice reflect and express the still more fundamental changes that are coming over our economic, social, and intellectual life. In their most basic aspects these changes are related in one way or another to the working out of the experiment in democratic living.

Deeply as these changes are affecting every aspect of education, they center particularly in matters that have to do with the content and procedure of education; that is to say, with the curriculum and method. Most of the problems of education root back in these two basic factors of the educative process.

Religious education is quite as deeply affected by these changes as is public education. And in religious education also, as might be expected, the changes have to do directly or indirectly with the curriculum and the technique of teaching. In a sense, the changes are even greater in religious education than in public education inasmuch as religious education, as it is coming to be conceived, deals more exclusively with attitudes, purposes, and ideals in their relation to personal and social living and with the conduct of life, in the light of their relation to God. For the direction in which religious education is rapidly moving is the relating of religion to life in terms of experience.

New Conditions Call for New Technique

UNDER the older viewpoints, education, together with religious education, was conceived for the most part in terms of transmitting information to pupils through processes of instruction. The technique of this process, based upon Herbartian principles, has been well worked out and is firmly entrenched in tradition. As long as religious education was conceived in terms of instruction, little if anything, could be added to this smoothly-working procedure. In recent years however, under the pressure of newer needs and newer viewpoints, even the Herbartian technique has yielded to many modifications in the direction of accommodating instruction to the more informal and vital processes of dealing with experience.

Up to the present time our leaders in religious education—administrators, supervisors, and teachers—have been trained in the Herbartian technique of transmitting the knowledge contained in a content-centered curriculum to receptive pupils who had little or no part in its determination.

When, however, we turn to a religious education that has as its objective the development of Christian persons and a Christian social order through the continual redirection of current personal and social experience in the terms of Christian ideals and purposes, the Herbartian technique breaks down. In its place there is now being developed a technique that is based upon an understanding of the way in which knowledge in the form of meaning arises directly out of experience, on the one hand, and re-enters experience as a factor of control, on the other hand. The Herbartian technique conceived as its objective the formation of clear and complete concepts in the minds of learners; in the newer technique for the interpretation and control of experience this is only the first step in the learning process. Learning is now complete only when knowledge and ideals are brought to bear upon the actual conduct of life in a Christian way. There must be much thinking and experimentation before this newer technique of dealing with experience is clear in every detail and smooth in its working. It is nothing against the newer technique that it is yet imperfectly formulated either in theory or operative procedure. Religious education is moving in the direction of this more vital relation of religion to the conduct of life.

The newer technique is one of guidance, by which the

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religious educator assists the growing person in an active process of learning how to interpret his normal experiences and to control them in the light of the best experience of the race, and, in particular, of its religious experience. In such a process the persons who are undergoing education come to the center as active, responsible participants in the process of learning, while the teacher assumes the rôle of an inspirer, a counselor, an understanding and sympathetic guide. This technique is far from being worked out. But it is clearly the technique of the teacher who will work with the newer type of curriculum that seeks to deal directly with the experience of growing persons.

A New Type of Training Necessary for the Use of the New Type of Curriculum

THE necessity for a newer type of leadership training receives imperative urgency from the fact that there is now in process of construction, through the cooperative efforts of the various communions affiliated with the International Council, a curriculum based upon the experience of the learner. Obviously, if we are to have administrators, supervisors, and teachers who will be able to use this new curriculum effectively, it will be necessary to anticipate as far as possible and to follow its issuance with an adequate training, not only in the principles that underlie such a curriculum, but in the newer technique of teaching that inseparably goes with such a curriculum.

Specifically, it will be necessary, *first*, for supervisors and teachers to understand the fundamental educational principles upon which an experience curriculum is based. Otherwise they will use it blindly and mechanically, or, what would be still more disastrous, they will find themselves teaching experiences as the new content of the curriculum by the same Herbartian methods they used in teaching the older types of subject-matter. Such a result would utterly defeat the spirit and purpose of the new curriculum. Effective use will rest upon clear insight into and adequate understanding of the trends in modern education out of which the experience curriculum and its accompanying technique of teaching have emerged.

Second, it will be necessary for supervisors and teachers to understand how to use the new curriculum as formulated by the Lesson Committee in such a way as to uncover the vital experiences of their own pupils and to assist their pupils in the Christian mastery of them. The form which the new curriculum is assuming is much more that of a *method guide* than of a definitely formulated body of teaching material. On the basis of research an attempt is being made to discover what the normal experiences of children, young people, and adults are likely to be at the various age-levels. Out of this mass of concrete experiences that is now being gathered, representative situations are being selected from the various areas of experience and which involve desirable Christian outcomes in the form of Christian ideals and purposes. The purpose of these situations that are presented is not so much to form the basis of teaching as to serve as a magnet to bring to the surface the experiences through which the pupils themselves are passing. The experiences of the pupils themseves will thus serve as the basis of teaching. Teachers must be trained in the most fruitful ways of bringing these experiences to light and of dealing with them.

Third, once the experiences of the pupils have been discovered and selected for teaching purposes, the teacher must understand how to guide the learners in interpreting their experiences and in bringing them under the control of Christian ideals and purposes. This involves a knowledge of the steps of learning by which pupils master experiences. He must help them to feel the problem involved, to analyze it into its constituent factors so that the learner may deal with it intelligently and with discrimination, to search the sources of information contained in the experience of race for any light which past historical experience is capable of throwing upon the problem, to search for every possible outcome in conduct, to criticize every possible outcome so that the Christian outcome will be chosen, to identify the outcome as Christian and definitely to choose it as such, to carry the principle through into the actual conduct of life, and to generalize the outcome in such a way that the outcome as a dependable principle and ideal of life may become available for and operative in every similar situation in life.

In this process of guidance the teacher will need to become familiar with the sources of knowledge for the guidance of experience as contained in the Bible, in religious history, in religious biography, in religious art, in those ranges of fact that bear upon the intelligent as well as the Christian conduct of life. He will need to understand how to shift the initiative in the learning process as far as possible to the learner and to lead him to think through his problems responsibly for himself rather than to have the outcome imposed upon him. He will need to understand how to secure appreciation as well as to solve problems, how to combine in his procedure the techniques of searching for facts, of discussion, of cooperative thinking, of the project. He must understand how to lead his pupils through dealing with experience to attitudes of reverence as expressed in worship.

Fourth, the supervisor and teacher will need to understand how to measure the results of the use of the experience curriculum and technique. It is a comparatively simple matter to measure the results of instruction in terms of information. It is correspondingly difficult to measure attitudes and purposes and the dependability of skills in dealing with the actual situations which life presents. Learning to interpret and control experience in terms of Christian ideals and purposes is a long-time process. It involves the continual reconstruction of life itself.

All of which is to say that when religious education sets out to deal with experience it becomes an exceedingly complex and difficult affair. The conveyance of information through processes of instruction is a relatively simple matter. Religious education as the redirection of experience is as complex and difficult as life itself. And it is correspondingly noble and inspiring. In the light of the trends of modern education religious education dare set itself to no less an undertaking. And in the challenge of this more difficult and inspiring undertaking lies the ground and the incentive for a newer type of leadership training that will be adequate to the demands of the new day that is upon us.

YOUTH IN CHRISTIAN LEADERSHIP

By H. Shelton Smith*

AT a recent banquet of two hundred Christian workers, the chairman inquired, "How many of you were teaching in the church school before you were sixteen years of age?" Over fifty per cent of the group raised their hands. He further asked, "How many before you were fifteen years of age?" More than forty said they were filling positions of church-school leadership before they were fifteen. According to the *Indiana Survey*, over twenty-seven per cent of the teachers surveyed in Indiana began teaching in the Sunday school before they were eighteen years of age.

These facts clearly indicate that during youth there is a distinct impulse to render Christian service of a leadership nature. Whether or not such immature persons should be permitted to teach in the Sunday school may be questioned, but it is evident that something more than the mere shortage of teachers is inspiring their efforts. Some of the most eager and alert teachers and helpers in the church school are youth of senior high school age and experience. In their enthusiasm to render service they attend conventions, institutes, conferences, and camps. What is the significance of this boundless energy for the church? Shall the church meet youth with the reply, "You are too inexperienced to teach?" Shall those who are conducting local church training classes and community schools ignore the interests of the younger groups for whom the Standard Leadership Training Curriculum is unsuitable? Shall we tell them that they are to be patient and wait until they are older?

Thirty-nine Protestant denominations, cooperating through the International Council of Religious Education, are answering these questions in favor of expectant and courageous youth. They believe in the purposes and motives of youth. They believe that the most important period of life in which to carry on vital leadership training for Christian service is during adolescence. They therefore believe that any comprehensive leadership training curriculum should make definite and adequate provision for the training of young men and women of senior high school age and experience.

The Aim and Outline of the Curriculum

FOR more than a year the Special Committee on Leadership Training of the Council has been working on a High School Leadership Curriculum, among the more general aims of which are the following: (a) To engage youth in such activities as will promote their growth in terms of complete Christian living; (b) to challenge youth with the needs and opportunities for Christian leadership service; (c) to guide youth in their study and choice of suitable forms of life work; (d) to discover youth of outstanding leadership capacity and to provide for them suitable types of training.

The High School Leadership Curriculum emphasizes the basic principles and fundamental techniques of Christian leadership. It is intended to lay the elementary foundations on which to build the more specialized and mature training provided in the Standard Leadership Curriculum. As tentatively outlined, this curriculum will be organized into units of work of the same length as those of the Standard Curriculum. Interchange of credits will be based upon a common curriculum and upon common standards. Under whatever agency a unit is completed, whether in a local church, in a summer conference, or in a standard school, it will apply toward the same diploma.

Of the many courses that may eventually become a part of the High School Leadership Curriculum, the following have been outlined for experimental use: Life in the Growing, Growing a Christian World, The Enlistment of Life, Youth in the Church, The Senior Department at Work, Christian Home Life, Race Relations, International Problems, Inter-church Cooperation, Religious Drama, and Recreational Activities.

Method of the Curriculum

THIS curriculum stresses not only the fact that the pupil is central in the educative process, but that training itself should be the concomitant of laboratory practice in Christian leadership. If this curriculum should become another means of carrying on the traditional type of leadership training in which students spend most of their time mentally assimilating the thoughts of others, highest values cannot be achieved. Youth must learn to lead by engaging in leadership under supervision. These leadership activities should furnish much of the basic content of the curriculum. Credit should be conditioned upon the extent to which actual improvement has taken place in one's ability as a leader, rather than upon whether or not a certain number of pages in a textbook have been covered.

This procedure in leadership training makes unusual demands upon the leader of the training group. His function throughout is that of a friendly counselor and helper. He must be willing to submit his plans and views to the group with utter readiness to modify either or both in the light of further study and experience. He will prepare a tentative plan for the course, but the way in which it will be carried through will depend upon the interests and needs of the group. The leader must be on the alert to find out when and how he should alter his plan in order to make the training enterprise of most value to the members of the group. The leader will utilize the experience of every member of the group in such a way as to stimulate and crystallize the thinking of all. Wholehearted and purposeful activity should characterize every enterprise that may be launched.

Curriculum in Experimental Stage

IN ORDER to make this curriculum as vital and practical as possible every course is being developed through laboratory practice under the careful super-

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vision of the Special Committee on Leadership Training. Outstanding leaders of youth have prepared tentative syllabi. These, together with such other help as the Committee can provide, become the basis of the initial experiment. The results are then carefully recorded at each class session, and a full detailed report is made to the International Council on specially prepared forms. Information from this experiment is then analyzed and used for the improvement of the next experiment, and so on. More than seventy group experiments have already been made, though these have been mostly in summer schools, conferences, and camps. Beginning next fall the Committee hopes to develop at least a hundred local church centers in which certain courses will be given a careful study under the direction of experienced leaders. A number of standard schools will also provide experimental channels. In due time we believe that this sort of laboratory procedure will produce for us a curriculum that will be of unusual value in discovering and training youth for Christian leadership. The Committee is convinced that if the right kind of youth leadership curriculum can be launched, an important step will have been taken toward the elimination of inefficient leadership practices in the next generation of the church school.

PASTORAL LEADERSHIP IN RELIGIOUS EDUCATION

By Frank Otis Erb*

THE key to success in the church's educational policy is the pastor. The non-educationally minded minister of a large church treats a director of religious education as a general utility assistant in matters touching childhood and youth. Under such circumstances the competent director withdraws; the timid director does as he is told; in either case the educational program suffers. In the smaller church, the non-educational pastor naturally directs the main activities along lines that he appreciates, and once again religious education is minimized. But the minister with the educational outlook sees the entire church enterprise as a single project, to which each agency makes its appropriate contribution, so that "each several building fitly framed together groweth into a holy temple."

The fundamental condition upon which a church's educational success depends is, therefore, that the pastor shall achieve the educational point of view. Every educationally-minded minister knows that such a point of view is a real achievement, accomplished in the face of serious obstacles. On the one side, relatively few ministers have been trained to it. But the more important fact is that most pastors have been trained away from it, through an emphasis upon something else, by denominational authorities, by his ministerial brethren, by the theological seminary, or by the more obvious rewards that attach to other types of ministerial activity.

It is one mark of the educational minister that he keeps asking, What actual changes in character and conduct are resulting from this and that experience? He does not assume that a sermon laboriously prepared, technically correct, or popularly applauded, necessarily accomplishes good. He does not assume that souls are necessarily inspired because a vested choir performs high grade music. He does not assume that children are necessarily being religiously educated because they listen (or appear to listen) to pious phrases from the lips of a good woman.

As a matter of fact, every person of sense knows that children may learn from an experience anything except what was intended. A child may be bored to tears or disorderly conduct by a sermon; has he been religiously educated? From a disorderly Sunday school or class, a child may learn disrespect for all that the church stands for; is not this perilously near to education in irreligion? On the other hand, a boy may learn fair-mindedness from supervised base-ball, or helpfulness from a Near East "drive," or reverence from a salute to the flag, or a new respect for religion simply by seeing his public school principal in church.

Thus the educational minister is concerned about the whole life of his people. A person's recreation may ruin or re-create his personality. A person's vocation may evoke his best or his worst. Normal physical development furnishes a sound basis for self-respect and effectiveness, while ill-health may cause defects both in character and body. A boy's companions teach him vastly more than his Sunday-school teacher. The religious educator would pre-empt all of life for Christ, and would guide all experiences to their highest ends.

"Where there is no learning there is no teaching" nor preaching; only a going through motions. Conversely, wherever there is learning, good or bad, there has been teaching. The religious educator is deeply concerned that all agencies and experiences shall contribute to Christian character; and, in particuler, he is eager that the church shall through all channels of influence develop in individuals and in the community the life that is life indeed.

A SECOND element in pastoral leadership in religious education emerges when we note the fact that the minister is but one person, while the activities to be carried on are legion. This, however, proves to be an advantage. Character is developed not chiefly by listening but by doing, especially by doing that which is willingly chosen. Moreover, responsibility, intelligently accepted and faithfully executed, is the creator of the highest personality. So the pastor, whose time and energy are limited, must necessarily discover and train lay leaders. To train a person to lead others effectively is to educate religously both the leader and the group.

The career of Jesus is challenging at this point. Up to the time of the choosing of the Twelve, His method was largely that of popular preaching and personal healing. It was individual work on His part. But

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the extension of the work demanded assistants. At the same time, the growing hostility of Scribes and Pharisees foretold His death. It was evident to Jesus that He needed, not only assistants to help Him immediately, but a group of disciples trained in His message and method and spirit to carry on His work after his death. The choosing of the Twelve is thus the point at which Jesus embarked upon the leadership training method of establishing His Kingdom. The chief emphasis of the latter half of the public ministry lies in His preparation of leaders for His church. The Christian pastor who thinks that any part of his work is more important than the training of leaders is turning away from the method of Jesus.

A THIRD element in pastoral leadership consists in the integration of the church's work into one unified, though diversified, program. One example must suffice. Worship is carried on, formally or informally, in a dozen different situations in a church's life: Sunday services, the celebration of the ordinances, prayer-meetings, church-school departments and classes, young people's meetings, missionary and other organizations, week-day and vacation school, and so on. But few churches have anything that could be called a program of training in worship. There is little correlation between these various agencies, little if any conscious progression, no cumulative power sought or achieved.

Yet it would be a relatively easy matter to say: When a pupil has passed through our course of training in religion he should be expected not only to know but really to appreciate certain hymns and organ pieces, prayers and responses, Scripture passages, and other outstanding devotional selections; his own personal devotional life should have become deep and broad and joyous; and he should be able and eager to enter intelligently into public worship under all usual circumstances. Materials, methods, types of worship experience appropriate to particular age levels may readily be selected and organized, and specific parts of the total task assigned to definite agencies. The one experience each week where all partial experiences may best reach their climax is the Sunday morning church service, and the one person logically indicated for the task of integrating the entire worship program is the minister. His will be the vision, the inspiration, the training of workers, the helpful supervision, the climactic leadership. But the preparation and execution of the program will be a cooperative enterprise in which he is the unifying and inspiring personality.

That which might so easily be true of worship could become equally true of the other elements of a complete educational program.

FINALLY, the pastor should be the supervisor of the church's educational program. It is unfortunate that the word "supervision" arouses such ideas as harsh criticism, humiliation, embarrassment. It ought to mean friendliness, helpfulness, inspiration, achievement, power, joy.

One wonders whether any pastor could spend his time to better advantage than by teaching his teachers how to teach and what to teach. There are few teachers but could profit from an occasional whole-period visit of the pastor to the class, followed by a private discussion of the teaching problem in that class. Teachers need encouragement, vision, the sense of comradeship, appreciation, intelligent and sympathetic helpfulness.

Officers and other leaders would do their work better if one by one they could sit down with the pastor for a discussion of their task. Any work takes on new worth if responsible people regard it as worthy. The important thing that they should learn is that everything can be done better, and that it is the business of all together to find some of the better ways.

Perhaps "the gentle reader" is saying that the pastor is already overloaded and can take on no more. Yet every minister tells his people that all of us find time for the things we really want to do. Evidently the question is, Do we really believe in an educational ministry? If we do, we shall reconsider our entire task, eliminate the relatively unimportant items, redistribute our time, and reorganize our personal schedule so as to make the educational leadership our primary responsibility.

SELECTING PERSONNEL FOR LEADERSHIP IN ELEMENTARY EDUCATION

By Mildred O. Moody*

MORE and more in the elementary religious educational program of churches the need for specialized leadership has been felt, and, what is more significant, churches are beginning to demand provision for the making of that leadership. In most professional fields training in the techniques of that profession is demanded before the person is allowed to practice. Take the public school teacher, the professor upon whose skill the development of mind largely depends, and what does society demand of him in the way of preparation, experience, *training?* Think of the lawyer in whose hands the direction of justice many times rests, and what does our civilization demand of him before intrusting its economic, domestic, political problems to his hands? Think of your surgeon upon whose diagnosis, upon whose skill, life depends. If your loved one is in his care, what do you demand of him? Thorough knowledge of his task you require; the very latest results of research in medical science. Experience you demand, skill in manipulating the instruments which mean life or death. Oneness of purpose, you insist upon, a passion for saving that life. The leader in elementary education is all three,—teacher, training the mind, developing the soul; lawyer,

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helping solve life's problems, directing choices; physician diagnosing the case, building up right attitudes, habits, skills, knowing how to cut away the wrong attitude, the wrong habit, the wrong practice. A technician, she is, this leader in elementary education in all three professions, and through her skill souls shall develop abundant life.

Types of Activities Required of Leaders in Elementary Education

BEFORE we can know how to choose our personnel for leadership, we need to know definitely the position this leader must fill. There are many types of activity required of leaders in elementary education, each requiring its own type of personality and training. Some of the most important are the following:

Teachers of children in the local church, Sunday, week-day and daily vacation church school sessions. Supervisors of an age group program in the local church. Supervisors of elementary education in the local church. Leaders for workers' conferences. Diagnosticians—to carry on local church reconstruction work. Instructors for local church training classes. Instructors for standard training schools. District, state and denominational directors of elementary education.

Looking over these eight named, we can see at a glance that the tasks vary widely, also. Teachers, supervisors, diagnosticians, instructors, field directors, —each group has a distinct position. What are some of the specialized types of training each needs? The teacher, she needs a bird's eye view of the objectives in the total program of religious education, but a de tailed knowledge of the specific objectives for her group. She needs a general knowledge of psychology but a thoroughly understood, practical, working psychology of childhood. She must have a general knowledge of educational principles but a thorough understanding of the methods by which these principles are applied to the building of Christian personality in the years of childhood. She needs a general information about worship and the materials of worship.

Here's the supervisor of the age group program in which this teacher works. Does she need any different type of training? Yes! Where the teacher would have a general knowledge of objectives, of psychology, of educational principle, of worship; the supervisor needs a training which will give her a detailed information in the larger field. She is not fitted for her task until her type of training has given her the principles of organization, administration and supervision with detailed knowledge of, and practice in, their functioning. She will have problems of supervision which the teacher does not have, problems of administration of the whole program. She needs a training in adult psychology to learn how to deal with adults for she has this to do as well as working with children.

Perhaps one of the most difficult tasks for leaders in this field is the task of local church reconstruction. It requires special qualification and special development to be able to go into a local situation, make accurate observation of equipment, organization, worship, teaching program, preparation for the work, and the evidences of accomplishing objectives. It takes even greater skill to determine, in the light of the ideal, what changes are possible; what immediate steps can be taken to start the program in the direction of the ideal. The real test of this leader comes, however, in "selling" the changes, the modifications, the steps to be taken to the local workers, to the pastor, to the director, to the board. It may be that abilities of workers must be evaluated and shifts made in the personnel. We discover that a teacher in the department is better equipped to be supervisor, or the present supervisor's qualifications may be those of a good teacher. To make this shift without disrupting the whole organization is sometimes a serious problem. These leaders need special training in study of situations, in analysis, in observation, in study of remedies, in study of approaches to local groups. They need training which will give them practice in doing this specialized task.

A field of leadership crying for specialized training is that of instructors for standard training schools and local church training classes. Through normal training courses of lecture, discussion, research, committee reports and practice teaching, we should attempt to give the instructors a sound point of view of theory and practice of religious education. Their training should help them construct their teaching plans for the specialization courses they are to teach. It should give them practice in analyzing situations, teaching classes, criticizing procedure and in applying principles. It should take some of the problems vital to the life of children which serve as a background of our work, investigate and discuss them with an attempt to arrive at some definite conclusions.

Then there are the district, state and denominational leaders of elementary education. Varied training must be theirs. Executives, they are, directors, creators of programs, curriculum makers, many times, editors, and age group specialists.

Discovering and Selecting the Personnel

PERSONS must be discovered to lead in all the types of activity above named, and while searching for leaders in these fields certain qualifications must be definitely kept in mind, and to discover who has the qualification, certain information needs to be procured. Analyze your situation, first. Know just what the position demands for which you are seeking a worker. Then you can search intelligently for just the right one. What must you discover concerning a prospective worker? It is wise to seek the following information, for the answers to these questions will be your guides in selecting the personnel.

1. *Background.*—What is the general educational background? Is this person a high school graduate, a college graduate? Where did she take her work? What courses did she have and under whom did she have them? We discover through this information the general trend, the cultural background, the field of major interest.

2. *Training.*—Has there been any professional training? If possible, we will choose teachers who have had normal or teachers' college training plus courses in method in religious education, for our kindergarten departments, those with special kindergarten college training. For supervisors we will look for those who have had professional training in the supervision of

the general program and the age group programs of religious education. The types of professional training, courses in leadership which the person has had must be known.

3. *Experience.*—What experience has the person had in general or religious education? What age group was that experience with? What success has she had? Was any of it in a local church or was it *all* in general education? If in general education, what more is needed to help her be successful in the field of religious education? We cannot take it for granted that experience, even success in the public school field, is sufficient for effective work and success in the field of religious education. Take just one example—lesson planning. The woman with experience in lesson planning in the public school has largely an informational aim. The plan is built and the method chosen with this aim as the objective. In the church school the aim of the lesson must be more than an informational one. It must aim to develop, modify, set up attitudes, motives, habits. The plan must be built and the method chosen to accomplish this. So additional experience—as well as training—needs to be obtained.

4. *Personality.*—Is she attractive? Many persons have ability but not that subtle appeal which is so often called attractiveness, and which goes far to make up personality. Is she appealing to the age group for whom you are selecting her? Is she fitted in temperament, in poise, in understanding, in consideration for this particular task? I am choosing a person who has a personality which will appeal to Juniors. What shall I look for?

A sympathetic, understanding spirit, *not sentimental*, but that spirit accompanied by a commanding presence. There's sympathy, but there's also expectation of obedience. The group feel "you can't run away with her." A self-confidence in her own ability which will inspire respect on the part of the group. It doesn't depend upon age or sex. It's a personality trait which may be in a twenty-five or seventy-five year old; in man or woman. Generally speaking, a strong physique which has the bearing of power and strength. There can be tenderness, gentleness in it—but it's a feel of vitality that the boys and girls sense. An alertness to life around them. A dead spirit never will capture this group. An alert interest in the "things" of this age group, the activities, the problems. So alert that they can be a member of the group. One who knows how to take and keep the leadership.

If I were looking for a kindergarten worker, the personality traits would differ widely.

5. *Abilities.*—Can she enter into the life of this age group? Does she see the needs of this life? Can she work toward meeting those needs? Does she have the ability to take logical steps toward a set goal? Can she apply what she has learned or is there a wide chasm between the principles she knows and the work she does? Can she adapt herself to situations, or does she have to work in a set way in a set place? It may be that we can not discover the answer to all these questions without testing. It may be that we see possibilities, capacities along these lines without being able to tell definitely. Then give a task which will challenge the abilities and get the results. It may be there is capacity which can be trained into an ability to do what the above questions indicate must be done. Give the training.

6. *Spirit.*—What is the spirit of the individual? Is it Christian? We may have all else but lack this one and thereby render ourselves, unless spirit can be changed, undesirable as a worker.

But to say these are the persons whom we should select and to discover those persons are one and two different things. With these qualifications in mind, how shall we go about it to discover the latent leadership that exists? Let us realize at the start that it requires persistent, methodical, intelligent searching to lift out of all the folks around us just the right ones for the right place. What methods shall we use to find workers for our local schools?

Go to your high school group, study them individually, take a select few and plan courses which will give them background content and fit them for specific, specialized tasks. Do not be overwhelmed by the demand of the immediate and spend all your time hunting teachers, leaders for this week. Take a long look ahead and train for future leadership. Use blanks in the young married people's class and in classes in the young people's department. Have others with you on the watch for those of the church constituency who have splendid personal qualifications for work somewhere. Go out into the community constituency. Watch for those who are active in community enterprises, exhibiting special abilities there but not as yet in active participation in any church group. Watch announcements of persons moving into the community.

Observe the work of persons in departments or classes who have a reputation for doing good work. Sit through the whole program. If it is a class teacher you're with, stay for the entire session. You have no sound basis for judgment unless you do. Leaders of local church training classes may be doing an outstanding piece of work. Check up and you may find an instructor for a school. Students in departments of religious education, information concerning whose qualifications the professors will give you. Visit the department, observe their work in the class, or in a church where they may be teaching. Report cards from our Standard Training Schools may give us clews to leadership possibilities. The card shows the grade and indicates interest and mental caliber.

All of us have found out from experience that even when the person is discovered, our task of procuring leaders is not finished. Our next step demands skill in "selling" the task to the right person after she is discovered and that means a study of the task so we know exactly what it involves. A study of the person we want to take that task so we can show her in just what ways she is qualified for it. A study of the possible objections with sane argument ready to refute them. A study of the technique of approach in presenting the subject. Innoculate the prospect with the bigness of the task, the opportunity, the choice materials available, the group to work with, the qualifications she has for this task,—ten to one you'll get your leader.

There is no limit to the results possible in a program of elementary education in the field of religion when we have thoroughly equipped leadership in all its phases. We are reaching out toward that ideal. Let us keep moving steadfastly forward, knowing our holy cause.

THE CHRISTIAN QUEST

An Interpretation for Leaders of Youth

By Percy R. Hayward*

WILLIAM WATSON published a poem in 1915 entitled "The Eternal Search." In it he described the tendency of his little girl to open doors, to peer behind curtains, and to explore whatever "lurks—a rich enigma—'neath a lid." Then he wrote—

> "So soon is the supreme desire confessed
> To probe the unknown. So soon begins the quest,
> That never ends until asunder fall
> The locks and bolts of the last door of all."

What after all is more deep-rooted in our world and in our life than something within that causes *quests?* Every particle of matter is on a quest for its destined place in the universe. Every star seeks its orbit and its goal. Every impulse that makes man think is his quest for truth. Every scientific discovery is an answer to man's search for whatever "lurks—a rich enigma—'neath a lid." The social reforms of men are quests for more decent ways of living. Whatever man does—in art, bread-earning, literature, shoe-cobbling, religion, tax-paying—all, all, is an answer to a mysterious something within himself that makes him seek, search, bidding him to "strive, to seek, perchance to find, but not to yield."

The inner significance of this idea has been seized upon by the Committee on Religious Education of Youth. * * This committee has been at work for nearly two years facing cooperatively the needs of youth in the church. The first body of materials prepared by the committee as a result of its labors is ready for use in the local church this month. These materials have been approved by the cooperative bodies concerned, and are now in print. Some of the denominations have already issued their own imprint editions of these materials and others are expecting to do so. All are cooperating in a common cooperative edition which may be secured from the headquarters of the denominational board, the state council, or the International Council of Religious Education.†

In preparing these program materials the Committee saw the need of some symbolic general name that would have an appeal to youth. After taking a vote among over three thousand young people in all parts of the country, the committee decided upon the following name:

THE CHRISTIAN QUEST
YOUTH AND JESUS' WAY OF LIFE

THE MATERIALS issued by the committee are of two sorts: one, basic materials, for every leader, and the other, resource materials from which each leader chooses according to the enterprises under way in the group.

THE FIRST basic pamphlet deals with "Qualities of an Effective Leader." It treats of such topics as:

1. A passion to serve youth
2. An understanding of youth
3. Comradeship with youth
4. A vision of the goal
5. An appreciation of the process by which character develops
6. An understanding of a youth program
7. A skillful use of the principles of program-making
8. A wise use of growing loyalties
9. A wholesome personality
10. Growing Christian experience and character

THE SECOND basic pamphlet is entitled "How a Leader Proceeds with a Group." Its topics are:

1. Get acquainted
2. Weld the members into a real group
3. Help the group to determine its goal
4. Study individual growth of the members
5. Build the group program
6. Help each member choose his individual activities
7. As leader, decide what your own task is
8. Carry out the group program that has been planned
9. Test the results

THE THIRD basic pamphlet is central in the whole plan worked out by the committee. It is entitled "How to Study Individual Growth." It suggests to the leader that the place at which to begin is a study, not of books or printed programs, but *of the lives of his boys or girls, or young people.* It suggests a plan for evaluating the present individual growth of the members and *proposes that the program of the group be developed on the basis of the needs and interests that will be revealed by such a study.* The evaluation is based upon eleven areas of human experience ranging between *health* and *religious activities.* A five-point scale is used for each topic, the scale running from the lowest to the highest in Christian attainment. The diagram herewith will make clear what is meant by this chart of individual growth. By the time a leader of, let us say, a group of a dozen boys has a chart made out for each of them and can sit down and review the charts, he will be ready for an entirely new experience in his leadership. A full description of the way in which the plan is to be carried out is given in the materials themselves and so it is not necessary to give more space to it here.

THE FOURTH pamphlet deals at length with that interesting, old-fashioned bug-a-boo of leaders of youth, *"Organization."* Its title is "How a Leader Uses Organization." It attempts to do two things, namely, to answer questions regarding details of

*Director, Young Peoples Department, Internationa Council of Religious Education, Chicago.

**This Committee is a subcommittee of the Committee on Education of the International Council of Religious Education. It contains members from the various denominations, state and provincial councils, Y. M. C. A., Y. W. C. A., Christian Endeavor, Epworth League, B. Y. P. U., and other fields.

†These materials consist of a cover binder and separate pamphlets to be used in it. Each pamphlet is self-contained. Those interested should send $1.10 for the cover and five basic pamphlets. Cash must accompany orders.

The Christian Quest

Youth and Jesus' Way of Life

PROGRAM MATERIALS

Ready September, 1927

Prepared by

Committee on Religious Education of Youth

Approved by

International Council of Religious Education

February, 1927

Cover Binder ..... 50 cents

Basic Materials

1. Qualities of An Effective Leader ..... 10 cents
2. How a Leader Proceeds with a Group ..... 10 cents
3. How to Study Individual Growth ..... 10 cents
4. How a Leader Uses Organization ..... 10 cents
5. Program Suggestions for Group Leaders ..... 20 cents

Set complete $1.10

Resource Materials

6. Worship and Leaders of Youth .....
7. Youth and Recreation .....
8. Dramatics and Leaders of Youth .....
9. Use of Famous Pictures with Youth .....
10. Story-telling Projects for Leaders of Youth
11. Book Friends of Youth .....

At time of going to press it is expected that the price of the above resource materials will be 10 cents each.

Order from your denominational board of religious education, the state council of religious education, or the International Council of Religious Education, 5 South Wabash Ave., Chicago, Illinois.

Cash must accompany orders

organization, which is one thing, and also to show how organization can become a real part of a character-building program, which is another and a vastly more important thing. A good question to be added to a list for leaders of youth would be, "Do you use organization to *stunt* or to *stimulate* the growth of life?" The topics taken up are:

1. Why organize—with discussion questions
2. Preliminary questions for leaders
3. The correlated plan
4. The unified plan
5. What organizational relationship should be considered
6. The problem of finance

Appendix

Parliamentary law, names, slogans, ceremonials, sample constitution, committees for the group, minutes, etc.

PAMPHLET number five in the basic materials bears the somewhat colorless label "Program Suggestions for Group Leaders." Its introduction calls it a "cash-and-carry" system. It contains three or four hundred suggestions of things a group or individuals can do. These are all arranged under thirty-odd headings ranging from Athletics to Worship and all the way between, alphabetically speaking. Each of these topics has the following treatment:

1. Activities
   a. For the group
   b. For the individual
2. Desirable Outcomes (In Christian Character)
3. Methods Others Have Used
4. Reference Materials

Books, etc.

After using the other pamphlets for deciding on the program of the group this pamphlet will be used for its wealth of practical suggestions.

MY CHRISTIAN QUEST IN INDIVIDUAL GROWTH

FIVE-POINT SCALE OF INDIVIDUAL GROWTH

Sections only of the Chart are Given Here for Illustration

	Description of the five points or stages	Negative		Positive		
		1. Bad	2. Poor	3. Medium	4. Good	5. Excellent
RELATIONSHIP TO GOD	Eleven Areas of Experience in which Youth lives	Creatively harmful. Anti-social. Destructive.	Noticeably deficient. Defective, or Perverted.	Development is average. Receptive. A Follower.	Noticeably superior. Productively Christian.	Exceptionally superior. Creatively Christian.
	1. HEALTH ACTIVITIES (1) Attitude	Creates wrong attitude in others. Scorns health ideals.	Thinks ill health a source of pride and interest.	Deliberate desire to obey all laws of health. X	Delights in abounding health.	Creates right attitude in others.
	4. VOCATIONAL PREPARATION (1) Attitude	Believes in pull and graft. Lazy. Indolent.	Shuns activity. X	Normally honest and ambitious in work.	Always honest, industrious and ambitious re life-work.	Creates right attitude in others re vocations.
	7. SEX, PARENTHOOD, AND FAMILY LIFE (1) Attitude to Opposite Sex	Violates sex sanctity of others.	Reading and mind run in unwholesome sex channels.	Conscious of, but otherwise engrossed, or natural social relationship.	Chivalrous and protective. Conscious of meaning of romance and family. X	Champions wholesomeness. Participates in spread of such ideals.
	11. SPECIALIZED RELIGIOUS ACTIVITIES (1) Attitude	Influences others against appreciation of religious life.	No participation in worship or devotions, private or public. Blasphemous, irreverent.	Prayer, worship, Bible reading, etc., engaged in but not with heartiness. X	Hearty enjoyment of worship and prayer so that they would be definitely missed if crowded out by a busy schedule.	Shares in helping others to appreciate religious life.

Name: ***"Bill" Henderson***

THESE are the five basic documents which every leader should have. In addition are six pamphlets which are called resource materials. The leader chooses which ever of these fits best his or her needs. Those ready this year are:

Worship and Leaders of Youth
Youth and Recreation
Dramatics and Leaders of Youth
Use of Famous Pictures with Youth
Story-telling Projects for Leaders of Youth
Book Friends of Youth

Others will be issued each year from a comprehensive list on which the committee is at work.

These materials can be used in any organization or in connection with any other program materials now in use by an organized class, Sunday-school department, club, or young people's society. They will be useful to the leader who wants to use no other program materials but these or to the one who uses them along with others. They supplement, but do not replace, Sunday-school lesson courses. The materials provide for the enrollment of the groups that cooperate in their use and for reports of experience as a basis for revising and enriching the materials.

Leaders everywhere should secure the materials and embark with their youth upon a *Quest of Christian living.*

TRAINING LEADERS THROUGH SUPERVISED LEADERSHIP ACTIVITIES

By Erwin L. Shaver*

PREVIOUS to the last decade the emphasis in leadership training was largely upon popularizing the idea. This earlier period of convincing the church of the need for training its educational leaders has been followed by a period marked by the organizational emphasis. The machinery has been set up and a program developed. System has replaced unorganized spurts in local churches. Independence has given way to cooperation in local and continent-wide enterprises. We are now launched upon a definite policy and have perfected the organization for carrying it on.

At the present time, however, there is a growing feeling that the time has come for a forward step in the direction of the improvement of method in the training process. Up to the present time we have carried on a book-and-content-centered program. The teacher has been considered fitted for his work because he has assimilated the subject matter of a prescribed number of books covering Bible content, rules of teaching procedure, and related themes. We are still in the position of the earlier public normal schools, a position away from which they have been steadily moving for some years. We must find ways of enriching our present theoretical study of how to be a leader in the church school so that the training process becomes a living experience and actually fits the teacher to *do* his work more effectively.

THE subject of this article implies two facts. In the first place, it suggests that each leader in training shall have a definite opportunity to work at the task in which he is seeking to develop skill. That is, he shall learn by first-hand experience just how to proceed. In more popular parlance, he is to have "practice work" or "laboratory work" as well as book study. In the second place, the implication is that these leadership projects are to be supervised in order that educational values shall accrue to the one in training. He is to be so guided in his leadership responsibilities that he steadily but surely comes to perform them better and thus grows in control of leadership skills.

It should be added also that these practice tasks should be real tasks. They may be simple at first, but ought to be a part of the actual and practical program of religious education as it is carried on in the local church or community. In no other way can there be "carry on" into the tasks assumed after the more formal training period is over.

AFTER all, there is nothing startlingly new in this proposal. It is the characteristic procedure of training leaders in the general education field, as we have noted. It is the avowed policy of our more successful business concerns to take men with a good general educational background (not an early, "rule-of-thumb," theoretical specialization in a school), and place them in shops and offices to work their way up quickly to their positions by having the underlying experiences at first hand. A number of our best directors of religious education are relying more and more upon the personal and individual guidance which they can give their teachers than upon formal courses of training. Our theological seminaries are opening their curricula to courses of this practical nature. The few experiments in conducting training classes based upon the actual and immediate problems of the members of the group have demonstrated the soundness of the principle.

Elements in Such a Program

ONE who believes in this better training method must provide for two elements in his program. The members who are to be enrolled in the training group must have or be assigned definite responsibilities for leadership. Just what positions each one should have is to be determined by a number of factors, such as his natural capacities, his need for developing the skills in which he is deficient, the positions of leadership needed by the church, the opportunities available for practice work, and others.

In surveying the field of opportunities we note such as these: class teaching in the Sunday, week-day or vacation sessions of the church school as a regular, apprentice or substitute teacher—especially the latter in the case of young and inexperienced leaders; planning

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and leading services of worship; directing programs of recreation at socials, on camping trips and hikes; initiating and guiding a wide variety of service projects, as in missionary and social service education; the special types of leadership such as directing pageants or plays; story-telling; leading in music; and acting as a department officer or committee member.

The student in training must have, as he accepts and carries on these activities, a clear purpose of making them the means of developing his powers of leadership. He must constantly take the attitude of the experimenter. He will first analyze his situation and define the problems he finds, then after conference with the training group leader make a plan for trying out some suggestion for improvement, give it a fair and conscientious trial for a period of time and measure its results. All the time he must keep before him his ideal of how he would like to have the work go and move patiently and steadily forward until he succeeds.

A SECOND element in training leaders through such activities is that of supervision. It is necessary to have the students in training actually at work on tasks of leadership, but it is equally necessary, if we wish something more than a "trial-and-error" way of learning, to guide them as they discover and face their responsibilities. This means a program of supervision, a looking after the leaders, visiting them in their work, observing their points of strength and weakness, organizing critical and helpful reports upon what has been observed, and suggesting how changes may be made to improve the work. The leader of the training group must be in constant touch with every member and give a large amount of personal attention to their work, if he is to really help them in it.

The conferences which this general supervisor of the training work holds with the students in training may be either or both of two types. One is the personal conference, in which much can be said and done which is impossible in a larger group meeting. The best supervision will always make large use of this intimate contact between supervisor and the one in training. Another type is a meeting of those in training by small groups or as a single body. Here each one in turn will present his problems, his plans for solving them, his successes and failures in trying out the plans and ask for help and guidance from the other members and from the supervisor. In many cases the supervisor will have an organized report to make. As a result of these mutual conferences new ideas and plans will be developed and encouragement given to try them out. Then before the next meeting, these are put into execution and further reports made as to how they have worked. Such a conference for those in training will partake of the spirit and purpose of the customary teachers' meeting, but should be more carefully and systematically conducted so as to eliminate its weaknesses.

How to Go About It

IF A CHURCH is convinced that this way of training leaders is sound and practical, we suggest that it proceed as follows:

First, secure the understanding and consent of the teachers who are to take the training. The value of such an approach as this will be largely lost unless its purpose and method are thoroughly comprehended. They must be willing to pay the price of training in terms of hard and patient work and in terms of willingness to give new ideas a fair trial. They must be willing to become disciples and learn from each other and from the supervisor who leads the group. Therefore, if any church looks forward to using this kind of training procedure, it must prepare the way, not only as far as the members of the training group are concerned, but also in the case of the church members, for many of them will be more or less affected by the activities carried on.

Second, a competent supervisor must be secured. Sometimes more than one may be used, each specializing upon certain departments of the school or types of work. This person may or may not be a director of religious education. Sometimes a public school supervisor or teacher is available; at other times a specialist in religious education problems is located near and may be secured for part time service in supervision. Or perhaps one of the local teachers who has been taking special training may be selected.

A word might also be said in passing about the spirit of a good supervisor. No one will be fit to do this important and difficult type of work in a church school who depends upon the fact of his official position. He must win his way into the hearts of those whom he is set to help. He is not an executive officer to say "Do this" or "Do that," but a friendly co-teacher of experience and willingness to help. He must possess sympathy, tactfulness, patience, cordiality, and similar traits on the one hand, while on the other he must keep his vision of ideals in church-school teaching and exercise perseverance in attaining them.

At this point we must give one note of warning. Provide every opportunity for the supervisor to do actual supervising. Do not let him be an assistant to the janitor, to the pastor, or to the superintendent. Relieve him of administrative and other details so that he can be present in the groups where the religious education process is being carried on. Let him give his best energy and thought to this one thing. His task is not to do the work of others for them, but to help them do their work better.

Third, when these two steps have been taken, the church should then set up a program of training. This is to be done, as we have indicated, by systematically selecting the members of the training group, providing each one with a leadership responsibility which is appropriate, and then arranging for supervision and reports upon visits made. The frequency and character of these will depend upon such factors as the size of the group, the number of meetings held, the time the supervisor has to give, and the like.

Here is a challenge to our churches to pioneer in a new and a better type of leadership training. To those which try, there will come decided improvement in their programs of work and a corps of leaders ready to face and to solve each new problem as it arises.

Tell Your Friends About The Journal

THE COLLEGE AND CHURCH SCHOOL LEADERSHIP

By Herbert Francis Evans*

THE church school is in dire need of a better trained leadership. We have been made familiar in recent years with startling statistics that show we are reaching only one-third of our children and young people with our present program of religious education. Further studies show that only one-third of those we *do* reach become loyal active members of the Christian church. The recognition of the inadequacy of our program has brought about significant changes. The uniform lesson has been paralleled by graded lessons on the recommendations of our Lesson Committee and our denominational leaders. The program of a dozen years ago so largely for one day only has now become a seven day program with a complex program of instruction, expression and recreation graded to the needs of the varying groups. Vacation church schools are planned for summer leisure time and week-day church schools either share time with the public schools or have after-school sessions. It is not strange that the church-school leadership has found it difficult to carry on and that large areas of the country have not responded to the new program, and that where response was eager it was found that leadership was wanting to carry on as the new conditions demand.

The devoted leadership of religious education in the local church has not been idle. Thousands have trained themselves, largely in the school of experience, and that is often costly training to all concerned. Teachers from the public schools have been impressed into the service. Classes have been organized in the local churches for the training of teachers. These have been limited by the ability of the instructor and the time available, and all too-often the students have been pressed into service before the courses have been completed. Under the guidance of the International Council of Religious Education courses for community schools have been developed and hundreds of such schools have been organized. This plan holds large promise of being the ultimate solution of the problem of a trained lay leadership. But here again the lack of trained teachers for the classes in the community training school has made it all but impossible to organize and carry on successfully this hopeful method of providing leaders. Summer schools have been planned and this summer over seven hundred such groups all over the land have served thousands of our young people. But all of these efforts make but a small impression on the task of providing two million trained teachers and workers to guide young America into Christian ways of living.

IS there no way in which we may attack in a statesmanlike manner this problem of training leadership for an adequate religious education? The writer believes there is and in the succeeding paragraphs of this brief article will outline his convictions. He will not discuss the development of a professional trained leadership for that is provided elsewhere in this issue. He recognizes the great and invaluable help in the local church of a minister, well-trained and on fire for Christian education as the basic means of developing the Kingdom of God through his church. For those churches with larger vision and in favored circumstance he recognizes the significant service of the director of religious education. But the full solution of our problem does not lie in the professionally trained group alone, but in the cooperation of hundreds of thousands of trained, devoted Christian laymen with ministers and directors.

The Christian colleges can and should largely provide the lay leadership which will help the churches and communities to Christianize the future citizens of democratic America.

Before there is a discussion of specific ways in which the college may help the church in this stupendous problem perhaps we should pause and ask whether after all the college should help in this task. There are not wanting those who would at once deny that it is the function of the college to do this particular service. There are unsympathetic and uninformed members of faculties who are buried in the problems of departmentalized knowledge. The pressure of the tax-supported state schools has often compelled the college to give up distinctive services to its students. Sometimes it seems as though the colleges, so often daughters of the church, have forgotten their parents. But is it not true that our colleges do seek to send out young people who shall be leaders responsive to society's need, young people who shall be cognizant of humanity's great problems and eager to help in their solution? As a part of their training in college, a portion of the preparation for their future profession is completed whether it be law, medicine, ministry, or teaching. These young people can be enthusiastic only as they are intelligent. Is it not reasonable to expect that the colleges may afford the opportunity for young people to become intelligent on the program of Christianity and to provide for them a measure of the technique by which they may serve as Christian laymen? Many of our colleges agree with this position and have provided departments of Bible, religious education, or religion.

LET us address ourselves now to a consideration of some specific ways in which the college may aid the church school in the development of an adequate leadership to carry on the new program of religious education. In the paragraphs that follow we shall move from a felt need among the churches to the curriculum of the college that seeks to respond to that need. In practically every recommendation made, we have not a theoretic solution but a demonstrated contribution from a particular college situation.

The church needs young people as leaders who have experienced religion in terms of *fellowship*—a fellowship with God in the higher processes of the universe, a fellowship in terms of love for men as the path to the

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larger fellowship with God. This fellowship with God and man should constantly eventuate in social living. These young people should have made an open-minded study of life as it is, economically and socially, and life as it ought to be. They should be characterized by a positive loyalty to their government and an eager desire to cooperate in making that government more fully Christian in all of its ideals and acts. This type of patriotism calls for a sympathetic eager cooperation with all agencies concerned with humanity's larger welfare. These young people will seek to lessen international irritation, and to remove causes for war. These young people will have the perspective of history and will know the course the Christian church has travelled through the centuries and will therefore understand some of the perplexing problems of church organization and activity. These young leaders will be intimately familiar with the Kingdom of God in its activity in our generation all over the world and will have a sympathetic knowledge of present-day problems that will make them cooperative in seeking to aid their solution. They will know the trends toward interchurch unity and cooperation, and will know of the organizations already created to carry on the larger cooperative plans. The note of fellowship by which their religious life is characterized will show itself in a desire to help in the churches from which they came to the colleges. College life in short should give to its graduates a working philosophy of life, social and Christian in its essence.

IF the church needs this type of leadership then the college should set about the adjustment of its curriculum so that as far as possible its graduates will be of the type the church needs. We remark at once that much of what has been indicated above should come from courses in the various departments of the college, philosophy, history, sociology, economics, science. And this is the hopeful part of the situation, where the members of the faculty in these departments are Christian.

Within the department of religious education in the liberal arts college there should be offered elective non-professional courses which will aid the students in the following ways: (1) To become acquainted with the spirit and organization of Christianity in our own day both within the local community and in the wider outreaches; (2) to gain an adequate knowledge of the Bible and an evaluation of its contents as material of use today in teaching the Christian religion; (3) to make a study of existing curricula of religious education and the principles by which new programs shall be made; (4) a knowledge of genetic psychology and of the psychology of the educative process; (5) to these should be added courses in principles and organization of religious education, and the best experience in teaching and the administration of the programs. The following course, titles and hours will illustrate approximately the requirements to cover the above training:

Principles of Religious Education	3 hours
Organization of Religious Education	3 hours
History of Christianity	3 hours
Fundamentals of Christian Thinking	3 hours
Educational Psychology	3 hours
Methods of Teaching Christianity (including practice)	3 hours
Materials of Religious Education, including not less than six hours of Bible	9 hours
Curriculum Building	3 hours

The interested student may take a major in religious education. Others will take a minor. Still others will take individual courses. The experience of the writer checked by consultations with others shows that from fifty per cent to sixty per cent of the students will elect one or more courses. In a college of eight hundred students about one hundred and fifty elected courses in this department each semester.

SPACE does not permit a discussion of the difficulties of administration that may arise. In general these difficulties are soluble whenever there is a genuine desire to serve the churches and the cause of Christianity in our generation. Can the reader imagine the comfort and help that would be realized in a local church as young people return from college with somewhat of the training indicated above and a willingness to use it in the aid of a program of religious education? Then can the reader realize the tremendous stimulus that would come to thousands of churches and communities as *hundreds* of colleges send *tens of thousands* of students annually into the churches? Teacher training classes would have new vitality with such leadership; community training schools would have an abler staff and leadership and would aid scores of thousands of devoted Christians to be better workmen; boys' and girls' clubs would be directed better; ministers and directors of religious education could make larger and larger plans as the supporting lay leadership becomes better trained. And who can visualize adequately the enrichment of life, the strengthening of the higher life of the nation, the correction of injustice, the raising of life standards, the development of goodwill throughout the nation? "Thy Kingdom come; Thy will be done on earth."

MATERIALS FOR CHILDREN'S WEEK OBSERVANCE

Autumn Date: October 23 to 30

A SIXTEEN page leaflet giving suggestions for the observance of Children's Week in the community and in the local church, including a service for the celebration of the fiftieth anniversary of the founding of the cradle roll, has been prepared by a Special Committee of the Children's Work Professional Advisory Section of the International Council of Religious Education. A separate leaflet containing a special worship program has also been prepared.

The leaflets and worship programs can be secured from state councils and from the headquarters of the various denominations, or directly from the International Council of Religious Education. Children's Week Observance leaflet, sixteen pages, three cents each (cash with order), or $2.50 per hundred. Worship Programs, one and one-half cents each (cash with order), or $1.25 per hundred.

THE THEOLOGICAL SEMINARY'S CONTRIBUTION TO RELIGIOUS EDUCATION

By F. C. Eiselen*

AT THE fifth biennial meeting of the Conference of Theological Seminaries and Colleges in the United States and Canada, an interesting and suggestive paper was presented on "The Place of Religious Education in the Seminary." In it the author pointed out that in a real sense all historical departments of seminary instruction are agencies of religious education. "All departments in the seminary are engaged in religious education in so far as they are parties to the historical method of inquiry." On the basis of this principle he then proceeds to reconstruct practically the entire theological curriculum. The aim of this article is somewhat more modest. On the basis of a tenable view of the purpose and function of the theological seminary it seeks to determine what place in the theological curriculum may be assigned to religious education, in the commonly accepted sense of that term.

What, then, is the function of the theological seminary? Whatever differences may exist between the ministry, on the one hand, and law, medicine, and similar professions, the ministry has become in a real sense a profession, and the theological seminary is a professional school as truly as is the law school or the medical school. The theological seminary is not a substitute for a college of liberal arts or a non-professional school of research. The primary aim of the college has been defined as the development of character or personality; that of the graduate school of research as knowledge; and that of the professional school as skill in the application of both character and knowledge. These definitions, while containing elements of truth, by no means express the whole truth. The theological seminary, like other professional schools, cannot neglect the development of a strong, well-rounded character; for the professional man, be he lawyer or doctor or minister, must first of all be a man of high, noble character. Nor can the theological school afford to minimize the importance of knowledge, for the greatest skill is skill born of the widest possible knowledge. Nevertheless, the ultimate aim of the theological seminary should be the training of the prospective minister in the skillful use of all he is and all he knows in and for the Kingdom of God. Therefore, the great problem confronting the theological seminary in every generation is so to adjust its curriculum that its graduates may be prepared to meet effectively the legitimate demands made upon them by the church and society in the age in which they live.

THE significance of religious education in any comprehensive program of the modern church is suggested by the statement of a theory of the curriculum, on the basis of which a sub-committee on International Curriculum of the International Lesson Committee is seeking to construct a complete curriculum of religious education. Paragraph one of this statement reads: "The objective of religious education, from the viewpoint of the evangelical denominations, is complete Christian living, which includes personal acceptance of Christ as Saviour and His way of life, and, under normal circumstances, membership in a Christian church, the Christian motive in the making of life choices, and whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles." At the present time few would agree with the contention of a speaker who about twenty years ago insisted that pedagogy has no place in the theological curriculum; and yet in some quarters there is still doubt as to the proper place and function of religious education. Thus, not many years ago, another speaker suggested that religious education "is concerned mainly with the popularizing of religious ideas in the Sunday school, and its objective is either the children or the more simple-minded among the adults." He continued, "Now there is no question that all this new machinery of pedagogy, adolescent psychology, and the like is a very welcome advance, but it is clear that it is most useful in the case of backward children; in the case of brighter children the older methods need no improving upon."

It is, of course, erroneous to assume that religious education confines itself to children, for the teaching function of the church in its relation to all age groups is increasingly appreciated. Nevertheless, it is true that the proper religious training of childhood and youth is one of the most effective means of establishing and extending on a firmer basis the Kingdom of God on this earth. Says Dr. Poole, of London, in an address delivered at the Convention of the World Sunday School Association held in Glasgow, in June, 1924: "Give us the unspoiled child of this generation to train in the ideals of the common good, and we will give you back a world of brothers in a single lifetime. The rule of Christ in the lives of men is the basal line in religious education for today. Our prevailing social order has been based on self-interest and has been utterly un-Christian. Until competition is replaced by cooperation, and self-interest by service, there can be no healing for the nations. There is no true self-realization save in self-development for the service of human brotherhood. The supreme task of the new religious education is to reach the world's children with a teaching program that will produce a new generation motivated with the cooperative urge instead of a competitive one. We must have a race of comrades and brothers instead of a race of rivals and victors."

> "In hearts too young for enmity
> There lies the way to make men free;
> Where children's friendships are world wide,
> New ages will be glorified.
> Let child love child, and strife will cease,
> Disarm the hearts, for that is peace."

IF religious education occupies such an important place in the program of the church, it is self-evident

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that preparation for leadership in this important phase of the church's work should have a conspicuous place in the program of ministerial training. The minister needs to know, in the first place, the technique of religious education, and the church has a right to expect that the religious leader graduating from the theological seminary should know the technique of religious education, including its aims, basic principles, objectives, methods, organization and administration in all its many phases and relationships, just as he is expected to know the technique of sermon construction, church administration, evangelism, and all the other varied activities of the modern church.

A knowledge of technique is essential, but it is by no means the only thing that is essential. One reason why some theological seminaries have hesitated in the past to introduce courses in religious education in their curricula is to be found in the failure on the part of at least some religious educators to realize the importance of constructing the technique upon an adequate psychological, philosophical, and theological basis. It may not be out of place, therefore, to sound a note of warning in this connection. Over-emphasis of technique may lead to a one-sided development and interfere with the largest success in permanent Kingdom building. The minister, no matter how well trained in technique, including the technique of religious education, cannot be permanently or constructively effective unless he has been taught to do some serious and consistent thinking regarding the religion which he is expected to implant in the hearts and lives of those whom he is seeking to teach, and which he seeks to make the inspiration and dynamic of wholesome and helpful living.

THE religious educator cannot afford to forget that it does make a difference what a person believes. "As a man thinketh in his heart, so is he." No one, for instance, can read the life story of Isaiah in the light of his inaugural vision without becoming convinced that the truths which impressed themselves upon his mind on that occasion, especially with reference to the nature and character of Jehovah, were the dominant influences throughout his long prophetic career. His thought concerning Jesus of Nazareth made a fundamental difference in the attitude and activity of Saul of Tarsus. Dominated by one view, he was a persecutor of the church; under the inspiration of another he became the chief promulgator of the new faith. The chief inspiration of Martin Luther was his conviction regarding the nature of faith and salvation, and the function of the church. All this means that consciously, as well as unconsciously, the conduct of the individual, the group, the nation, the world, is determined by thoughts, beliefs, convictions, which have become a part of the intellectual equipment.

This imposes upon the theological seminaries the obligation of helping prospective ministers preparing for a teaching ministry to think clearly and fearlessly in the realm of religion and theology, in order that they, in turn, may help their people to think clearly and courageously. What is religion? What is Christianity? Why should Christianity be accepted as the best religion? What may I believe concerning God, the Person of Jesus the Christ, salvation, life after death, prayer, the church? And what about the Bible? What of its origin, its inspiration, its authority, its present day value and use?

IT is, however, not only in the realm of theology that there is need of clear study and courageous thinking. The tying-up of the individual, in sublime loyalty, to God through Jesus Christ must ever remain a dominant objective of religious education, for the permanency of all external and social changes is conditioned by an inner transformation of the individual. Nevertheless, the social gospel also is an essential part of the Christian religion. Indeed, "if Christianity is not applicable to men in their corporate capacities and in their larger social relations, it will not be operative long in their strictly individual affairs." Granting, as we must, that religious education has as one of its objectives the Christianizing of politics and industry, and that the minister is charged with the responsibility of leadership in the program of religious education within his church and community, does he not need to know something about the present political and industrial situation? If, directly or indirectly, he is to contribute to the destruction of war and the establishing of a reign of brotherhood and good will, does he not need to know something about the factors that breed international and inter-racial suspicion, hatred, and strife, as well as about those other factors that promote confidence, good will, and peace? Consequently, the seminary must help the student to a proper evaluation of current events in the light of the principles of Christian ethics, and to a clearer understanding of practical methods of achieving a Christian economic order and of establishing Christian standards in national, international, and inter-racial relations.

All this means that, with the modern emphasis on religious education, the theological seminary, in order to prepare the right kind of Christian leadership, in addition to offering opportunities for instruction and training in the technique of religious education, must continue to emphasize some of the fundamental elements which always have been an integral part of the theological curriculum. This does not mean that, even in these fields, the old emphases should be maintained or old methods should be continued. While formerly the emphasis was more frequently on the teaching of subjects than the education of men, at present there is a clear recognition of the student as the center of any adequate educational program. Subjects, courses, and all other things must be, not ends in themselves but means to an end, the end being the training of the students to the highest degree of effectiveness in their life work. Thus, the entire theological curriculum, like any curriculum of religious education, must be made truly student-centered, but what exponents of training for leadership in religious education have sometimes failed to appreciate is the fact that this student-centered program must continue to emphasize some of the fundamental elements of religion, religious experience, theology, church history, ethics, sociology, philosophy, etc.

HOWEVER, without minimizing these fundamental studies, inasmuch as religious education has become an essential part of practically every

church program, and in view of the growing recognition of its importance, not only by church leaders but general educators and others interested in training the highest type of citizenship, religious education as a distinct discipline should have an integral and important place in the curriculum of every theological seminary. Nor should it be classified as one of numerous electives. In order that the minister may be trained for effective leadership in this important field of service—and it must be kept in mind that for a long time to come hardly more than ten per cent of the churches will place the direct supervision of the program of religious education in the hands of a director of religious education, which means that in about ninety per cent of the churches the minister will continue to be directly responsible for any program of religious education within the church and the community—the requirements for graduation should include at least such courses as will give a knowledge of and appreciation for the philosophy of religious education, the principles and methods of organization and administration, and the religious growth and development of childhood and youth. Moreover, the classroom instruction should be accompanied by well organized field work and competent, expert supervision, so as to provide practice as well as theory.

In addition to fundamental courses, required of all regular students, the seminary not affiliated with a graduate school providing a full program of graduate training in religious education should make provision for more specialized courses in various aspects of religious education, so that students intending to give themselves specifically to the teaching ministry might have adequate opportunity for more specialized training. It may be beyond the means of most theological seminaries to take the next step, namely, to provide a sufficient number of courses to prepare men for professional leadership in the field of religious education. Such training, involving instruction and practice in principles and methods of research, in most instances may well be left in the hands of graduate schools properly equipped for advanced instruction in the field of religious education. All this means that, if the student comes to the theological seminary seeking instruction and training in everything that promises to make him and the church an active, intelligent, and efficient force for righteousness in the lives of individual men, the community, the nation, and the world, he has a right to expect to find in the seminary a strong department of religious education.

ADMINISTRATIVE LEADERSHIP IN RELIGIOUS EDUCATION

By Harold McA. Robinson*

A PROGRAM is a plan of action. A program of religious education is simply a plan of action in the field of religious education. Obviously the relationship between the program-makers, those who outline the plan of action, and the program-administrators, those who supervise the execution of that plan, is very close. This article deals specifically with the functions of the program administrators in the field of religious education.

Who are these administrators in the Protestant churches in America today? They fall into two groups. There is the individual church group, who are responsible for the administration of the program of religious education in any one church, with its cooperative relationships. There is second, a highly complex group of administrators and promoters who have responsibilities in various ecclesiastical and territorial units in respect to denominational and interdenominational programs.

LET us consider the administrators in the individual church group. The pastor of the church is the first to be named, because he is not only a teacher but the administrative head of a teaching institution. If religious education is a major function of the church, not to say the major function of the church, the pastor's responsibility as an administrator is evident enough. He may discharge his administrative responsibility largely through some official board of the church, or through some such organization as a church council of religious education. He may delegate some elements of his personal responsibility to a Sunday-school superintendent or a director of religious education. But he remains the head of the church's administration of religious education, and ultimately responsible for it. It is pre-eminently his business to see that the church has an educational consciousness which expresses itself in an adequate program of religious education, well financed and equipped, and properly related to other elements in the church's total program. If there is a committee of the official board immediately responsible for religious education, or a church council of religious education, the pastor should be a member of it, and in many cases its chairman. The effective discharge of this responsibility involves a real understanding of religious education based on study and experience, though it does not necessarily pre-suppose highly specialized training. Those who are responsible for the curricula of institutions preparing candidates for the ministry should take note of this increasingly imperative requirement for successful pastorates.

IN the individual church group, next to the pastor, stands in the great majority of churches, the Sunday-school superintendent, though every year sees a larger number of churches able to add directors of religious education to their administrative staffs. In churches not yet able to secure directors of religious education, the responsibility of the Sunday-school superintendent is inevitably enlarging. He is the administrator of the church's most stable and most

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Progress in Leadership Training 1926

THIRTY-NINE denominations cooperating through the International Council have granted standard leadership training credits for the calendar year 1926 as listed below. These credits include those earned in interdenominational schools and classes under the supervision of the Council.

DENOMINATIONS	NO. OF CREDITS
Advent Christian	63
African Methodist Episcopal	*
African Methodist Episcopal, Zion	*
Baptists, Maritime Provinces	†
Baptists of Ontario and Quebec	†
Baptists, Northern	12,204
Baptists, National Conv., Inc. (Colored)	1,675
Baptists, National Conv., Uninc. (Colored)	*
Baptists, Seventh Day	22
Brethren Church	125
Brethren, Church of the	1,909
Christian Church	1,092
Christian Reformed Church	*
Church of God	*
Church of the Nazarene	170
Congregational	1,807
Cumberland Presbyterian	*
Disciples of Christ	7,500
Evangelical Church	2,272
Evangelical Synod of North America	1,639
Friends	322
Mennonite Brethren in Christ	*
Methodist Episcopal	18,663
Methodist Episcopal, South	44,577
Methodist, Free	499
Methodist Protestant	145
Methodist, Wesleyan	*
Methodist Episcopal, Colored	*
Presbyterian, U. S. A.	6,273
Presbyterian, U. S.	8,896
Presbyterian Church (Canada)	†
Presbyterian, United	1,444
Protestant Episcopal	5,581
Reformed Church in America	285
Reformed Church in the U. S.	675
United Brethren	1,244
United Brethren, Old Constitution	116
United Church of Canada	†
United Lutheran Church	*
Religious Education Council of Canada	7,602
Total	127,800

* Data not available.
† Included in report of Religious Education Council of Canada.

widely recognized organization for religious education. He must not only efficiently administer the Sunday school but take the lead in unifying and strengthening the church's whole program. The administrative functions of the director of religious education or of the Sunday-school superintendent in churches where there is no director, may be summarized as follows: (1) To have a growing understanding of religious education based on continued study and experience; (2) to promote an increasing appreciation of the values and possibilities of religious education on the part of the congregation; (3) to see that there is a system of record keeping and survey which will yield accurate information as to the effectiveness of the church's contact with its religious education parish; (4) to see that there is a constant re-study of the church's total program of religious education with a view to its complete unification and increasing educational effectiveness; (5) to supervise carefully the program as it exists; (6) to discover and train leadership both through informal methods and the more formal methods of training classes, departments, etc.; (7) to be the agent of cooperation with other groups and organizations in the community having interests in the field of religious education, in order that a program which will reach the whole community may be developed.

Books can be written, and books have been written, on this subject which we must now dismiss with a gesture.

LET us turn to the consideration of the responsibilities of the second group of administrators, whom we may call the field administrators. They are the denominational field representatives and headquarters' staff officers. They are the staff officers of city and county councils of religious education, or of city federations of churches having educational responsibilities, the staff officers of state and provincial councils of religious education, and of the International Council of Religious Education.

No detailed discussion of the particular administrative responsibilities of these administrators is possible. It would be difficult even to list the various types of denominational field representatives and headquarters' administrators in this field. The same difficulty would appear if a detailed listing of interdenominational administrators were attempted. The territorial limits of responsibility and the character of the specific responsibilities of such administration offer a field for prolonged research. But two or three things can be said and ought to be said.

IN the case of denominational field and headquarters' administrators of those denominations which cooperate through the International Council and its auxiliaries, two responsibilities are pre-eminent. In the first place, every denominational administrator is responsible for the promotion and administration of his own denominational program of religious education. That responsibility needs no further definition, but every denominational representative has a primary responsibility to his own denominational program. However, when a denomination officially cooperates with other denominations through the International Council and its auxiliaries, cooperation becomes a distinct element in denominational loyalty. In the second place, then, every denominational administrator whose denomination cooperates with the International Council and its auxiliaries, is responsible for cooperating in the administration and promotion of the cooperative program. To fail here is to fail in denominational loyalty.

No doubt the situation is at present very complicated, and it will often be hard for denominational administrators, both at headquarters and in the field,

to tell precisely where the emphasis ought to be placed. But there are certain areas where the principles of interdenominational cooperation are clearly established, as for example, in the field of leadership training on International standards, and in the promotion of vacation church schools, week-day schools for religious education, and in effecting the necessary adjustments with public school authorities when public school time or credit is sought in connection with week-day schools. In these cases the cooperation of denominational field men will be carried on largely through the committees on education of state or provincial councils of religious education, or through similar committees of city councils, or in the establishment of the principles and the general methods of promotion, through the professional advisory sections of the International Council and its Committee on Education.

IN the case of administrators connected with interdenominational agencies, that is, the International Council and its auxiliaries, the responsibilities for cooperation with denominational administrators are paramount. These interdenominational agencies are agencies through which denominations effect cooperation with each other to advance the whole cause of religious education. It would be folly for the administrators of interdenominational agencies, established to provide for cooperation, to enter into competition with the administrators of agencies cooperating through them. Again there are certain areas of cooperation clearly established. There are other features of an interdenominational program now emerging as, for example, the Christan Quest program for American youth. The future of interdenominational cooperation is largely in the hands of interdenominational administrators. If they cooperate where cooperation is indicated and refrain from competition where competition is possible, the great enterprise will go forward.

WHAT is now required of all headquarters and field administrators, both denominational and interdenominational, is a due sense of proportion. On the one hand is wise and aggressive promotion and administration of the responsibilities immediately growing out of the specific function of the particular administrator. On the other hand is a sense of the vast areas of human experience unreached by any program of religious education now in operation in America, and a determination that every year shall witness the progressive penetration of these areas by the evangelical Christian forces of America working together where they can, and working separately where they must.

NEXT STEPS IN LEADERSHIP TRAINING

The following replied to the JOURNAL'S *inquiry*

Seldon L. Roberts, Director, Leadership Training, American Baptist Publication Society, Philadelphia

UNDER the leadership of Dr. H. Shelton Smith, standard training has been elevated, its methods of administration clarified, and it has come to be commonly accepted by those working with groups of church-school workers. This has been a much needed work well done.

Standard training schools offer superior opportunities for training for the limited number who can attend them. They cannot for many reasons reach a sufficient number of people to provide trained workers for all local churches.

This task of reaching the last worker in our local churches and of providing enough trained recruits to keep up the quality of leadership and teaching is the task of the local church and can be successfully done nowhere else.

Leadership in this task is primarily the work of denominational boards and denominational field workers. It cannot, however, be accomplished without the hearty and sympathetic cooperation of all interdenominational workers, county, state and international.

The next big step in standard training seems to be, while continuing the present splendid system of standard training schools for the favored ones who can attend them, to make a united drive to arouse our churches, provide local church leadership and teachers, and so make effective standard training work in local churches. Until we penetrate this inner citadel of local church life the greater extent of territory must remain unconquered. We have captured the high places overlooking the main battlefield; let us now move forward with a united front to a complete conquest and consolidation of the whole terrain.

Ezra Flory, General Sunday School Secretary, Church of the Brethren, Elgin, Ill.

THERE are "Next Steps," for this work notwithstanding some clamor against the "complex system" we now have developed within the last decade.

The first of these next steps is that of more emphasis upon the pupils and no less attention to first class texts. At present the system is urging pupils to "pass an examination" in which excellent work is done, indeed. But teachers are not getting sufficiently acquainted with the job of teaching and directing the church school.

Another step will be that of practice work. This thing of learning a few texts, and concluding that one is a master, is as erroneous as the method of the blacksmith who had his son sit by in observation for six months. When the son was asked to sharpen a plowshare he put the odd shaped iron into the flame and turned the bellows until the father said, "Take it out and pound before it is burned." The son then pounded until the iron was cold. The best training is done *in the harness.*

Another step will be that of doing training with groups of local schools. This will inspire them, reach the leaders, and enable them to get over the problem of handling the specialized units in par ticular.

Hermon Eldredge, Leadership Training Secretary, Christian Church, Dayton, Ohio

THE next step in leadership training in our church (and it is already in motion) is the promotion of the standard training course in our regular college work. This makes a continuous chain from the local church through our colleges and one may now take units of the standard course and receive credit for same in any of the following ways: (1) In Sunday-school classes; (2) local classes for teachers and parents; (3) weekly "church night" classes; (4) an intensive course taking a unit in five days; (5) in community training school of twelve to twenty-four weeks; (6) in summer schools and conferences; (7) in colleges; (8) correspondence courses for individuals who are isolated for any reason and unable to enter a class.

It will be hard for our people to say there is not opportunity for them to take the standard training course. They are surrounded and must surrender.

The next step in our International Council fellowship is the completion and promotion of the high school and graduate courses.

Herbert W. Gates, General Secretary, Congregational Education Society, Boston

FIRST, we must deepen in the minds of our pastors and church-school leaders the conviction that success in

educational work is so dependent upon skilled leadership as to make the training of such leaders an item of major importance in their program.

Second, we must still further strengthen our schools, conferences, and other agencies of leadership training. Here again the prime factor is the ability of the teachers employed in this work. Courses of study that are practical and effective will most surely develop out of the work of really great teachers.

Third, we must extend the sphere of operation in at least two ways: We must develop plans for offering the benefits of self-improving study to the larger circle of workers in the smaller churches and communities, where high grade community schools are not available, and to those who, for whatever reason, are unable to take the standard work of such schools at any given time. This may be done through correspondence study, reading courses, practice work with written reports, and other methods of training *a la carte* instead of *table d'hote*.

Much remains to be done in the way of leadership training in our denominational colleges which may place definite emphasis upon Christian education and provide courses equal in standards and attractiveness to any others with the purpose of fitting their students to be more effective workers in the church.

Harry C. Munro, Director, Leadership Training, Disciples of Christ, St. Louis

INASMUCH as the standard curriculum is a series of courses rather than of text books we should move to the requirement of a teaching syllabus stating at least the aim, method to be used in class work, and assigned work required of students, for every course, whether an approved text is available or not. It would be helpful if model syllabi could be mimeographed and made available for inexperienced local class instructors whose work is checked by a final examination.

For the same reason an examination over a text, no matter how exhaustive, is an inadequate basis for credit. Class work or correspondence work should be required. Standardized final examinations should be worked out cooperatively and changed frequently. These should be based, not on any particular text but upon the objectives of the course as described in Educational Bulletin No. 3. They should resemble the standard tests and measurements in use in public education rather than tests over text books. They should test actual grasp of principles rather than memorization of text book content.

The standards should include a requirement that certain general courses precede certain specialization courses. Unit No. 1 should be a prerequisite for any specialization in pupil study; No. 2 should be prerequisite to any materials and methods course and No. 6 to any administration course. Otherwise specialization proceeds on an inadequate background.

E. H. Stranahan, Chairman, Board on Religious Education of The Five Years Meeting of The Friends in America, Oskaloosa, Iowa

FROM the standpoint of a small denomination composed of just ordinary people, we very much desire a simplification of the leadership training program. This is particularly needful with regard to text books. We are sure that many of our constituency will be slow in paying from $1.50 to $2.75 for a text book in a ten or twelve lessons course.

We would like for the International forces to find release from some of the red tape and give suggestions as to ways and means of actually getting people to take the work.

The courses now suggested are good—leave them alone until we can get used to them. Expend energy in obtaining less expensive text books.

Cultivate the church colleges. Assist them in so shaping their curriculum that leadership training credits may be obtained. A recent investigation of thirty-three church colleges showed that one-third of them gave no course helpful in church-school work.

Roger Albright, Superintendent, Leadership Training, Methodist Episcopal Church, Chicago

IT IS rather difficult to answer in one statement the question about the next steps in leadership training without separating what should be the next steps from what actually will be the next steps.

We are feeling that a change of emphasis is very essential. At the present time it seems that our major concern is in having the students master a text book. We need an emphasis upon personal development. In order to bring this about we need a better type of training class and training school instructors. It takes more than ordinary ability to present the materials of a book,—if we are to meet the demands of a program which is interested in the development of a leader.

Consequently we are working to train a group of training class instructors for use in the local churches of our connection. We believe that local churches must and will see the value in paying money for training class leadership. Current developments confirm our conviction in this regard.

We believe that the next step is not more classes in schools or better books but above everything else the next step must be the discovery and use of a more effective grade of training class instructors.

J. S. Armentrout, Director of Leadership, Board of Christian Education, Presbyterian Church in the U. S. A., Philadelphia

THE reports of leadership training work have shown a large advance made not only in international training schools but in denominational training schools as well. A study of denominational statistics, however, would seem to show that there has not been a corresponding advance in the number of individual church classes.

It seems to the writer, therefore, that a next step and a step of tremendous importance, in this work ought to be taken in an intensive promotion looking toward the organization of training classes in the individual church. This work represents fundamental and basic work. It would seem to be self-evident that no training program can succeed finally which has not been built upon a broad foundation of training classes in the individual church. Probably no more important thing could be undertaken than for denominations and International to unite forces in such an intensive promotion.

Wesley Baker, Director, Leadership Training, Southern Presbyterian Church, Richmond, Va.

NOW that the basic principles underlying leadership training have been clearly defined, among the first of the next steps in leadership training, and one, happily, that is already on its way toward realization, is the adoption of a cooperative promotional program by the various denominations and the International Council of Religious Education. Few things will mean more in securing a trained leadership in North America than this. Included in such a program will be the preparation and publication of common promotional literature, the use of common examination questions, and common standards of accrediting instructors, etc. This will create in us a common mind and understanding, and will enable us actually to practice Christian cooperation and fraternal good will on a scale never before realized.

Another next step, and one that ought to be taken immediately, is the adoption of what has been called the "laboratory method," or the application of the principle of observation and practice teaching in connection with the courses of the standard training curriculum. This will greatly vitalize the teaching process and save it from becoming a perfunctory textbook affair.

Other next steps are "making the leadership training curriculum available to rural churches," "a graduate course," "leadership training by correspondence," and "religious education in colleges."

Mabel Lee Cooper, Secretary for Teacher Training, The National Council, Protestant Episcopal Church, New York

JUDGING from the requests that come to the national office there are three very pressing needs right now in the field of religious education.

First, we have reached the point in our program where we are calling, as never before, for the help and cooperation of the parents and the home. Churches everywhere have built or are building adequate teaching places. Our teachers are in training. We have graded courses of study. Our children and young people are eager to learn. Our greatest need now is the sympathy

and cooperation of the parents and the home.

To secure this, we need courses of study for parents. We need to bring religion back into the homes. Parents, as well as teachers, need a knowledge of child life. They need a knowledge of educational processes and a knowledge of the course of study.

The *second* great need is for a plan whereby we can first select leaders and then put them in training. "Send us a leader" is almost the universal cry of the church.

In securing these leaders it is better to use the *selective* process rather than to call for volunteers. Leaders should be carefully selected as well as carefully trained.

The *third* pressing need is for literature to guide the week-day sessions of Sunday schools and also literature to guide vacation schools.

C. A. Hauser, Educational Secretary, Editor of Educational Publications, Reformed Church in the U. S., Philadelphia

THOSE conversant with the history of leadership training realize that recent progress here has been by "leaps and bounds" rather than by "steps." To pass so rapidly from the so-called "First Standard Course," with its "ten lessons" each on the Old and the New Testament, The Pupil, The Teacher, and the Sunday school, to the present standards is little less than marvelous. But even so, the progress has been enlargement in the same general direction.

The "next step," as indicated by the new text books on leadership training now appearing, is in a *new direction* in the quest of developing Christian character, namely away from the material to the pupil or life-centered emphasis. But progress in this direction must be much more rapid if the "new curriculum" being prepared by the International Lesson Committee is not to be held up for lack of a leadership trained to be able to handle it.

The "next step" in leadership training, therefore, is to *keep step* with the Curriculum Committee.

Charles W. Brewbaker, General Secretary, United Brethren in Christ, Dayton, Ohio

I believe the perplexing problem of providing adequate leadership can be solved and will be solved when we provide:

First. A trained ministry who knows the program of religious education and who properly evaluates its place in the Christian nurture and training of childhood and youth. No minister should assume the duties of a pastor unless he has a fair knowledge of the program of religious education as it relates to the local church, the community, and world redemption. This preparation to be received through his college and seminary training and experience gained in a practice school during his years of special preparation.

Second. Greater emphasis must be placed on the preparation of lay leadership. Requisite courses must be provided in all of our colleges in the field of religious education, so that those who enter business life will be sympathetic and cooperative and will share in the educational program of the church.

Third. Each local church should provide a leadership clinic in which ample time is given to the training of those who are chosen as leaders and teachers for the various agencies found in the local church. In this clinic the total educational program of the church will be defined, showing clearly the part each agency shall share in the program as a whole. This will mean an integrated program of religious education.

Fourth. The church must provide a school properly graded, with graded curricula, graded instruction, graded programs of worship, graded evangelism, graded buildings and equipment with Christian projects for each life group on through to adulthood. This is basic to preparation for leadership to be followed by special preparation.

Fifth. The local church must provide a training department with a supervisor, whose business it is to select through counsel and observation, those whose Christian integrity, temperament and talent best fit them for definite types of leadership. Also to provide standard courses of training to fit them for their particular work. This class to meet at the church-school hour or at a time that is satisfactory to all. Additional courses should also be provided for present workers.

Sixth. The churches must cooperate in providing high grade leadership training schools and camps either denominationally or under the direction of the International and state councils of religious education. These schools to be so located that the matter of expense be reduced to a minimum. Emphasis must also be placed on community training schools.

Seventh. In addition to the foregoing requisite reading courses should be provided yearly for the present staff of church-school officers and teachers. These courses to be carefully chosen with a view to personal spiritual enrichment and helpful information on their particular line of work. The books should be provided by the local church or by means of a circulating library provided by the state or county council of religious education.

Then, too, all conventions and institutes provided for church-school leaders should be of a high type educationally and rich inspirationally. In all that is provided for training, Christ our great Saviour and Master Teacher must be at the center. Without Him, all becomes mechanical and means spiritual failure.

C. A. Myers, Associate Secretary, The United Church of Canada, Toronto

THIS brief article deals with the "Next Steps in Leadership Training" from the standpoint of the need in the Canadian field.

A Large Increase in Training Work in the Local Church. We have had enough experience in Canada in the development of standard school and summer school work to realize how significant and valuable they are as allied training agencies, especially in the development of the specialization end of the work. We feel sure, however, that the whole constituency can never adequately be reached by these or other supplementary agencies alone. The local church must ultimately take responsibility for a large part of this training work, if all our teachers and officers are to be given help.

More Adequate Provision for Helps for Instructors. This may be done in part by providing for suggested teaching outlines, carefully chosen reference helps, and through special classes at summer schools, or special schools for instructors.

A More Effective Approach to Young People at College. Undoubtedly the hope for leadership in the local church tomorrow depends upon our reaching the young men and women who belong to that specially privileged class having the advantage of college training. This is one of the next most important steps to be taken so far as our field is concerned. At present we have access to hundreds of young people in normal schools for a one-hour period each week, and this is having splendid results, but we must enlarge this effort so as to reach a larger number of young people in colleges and universities.

W. L. Hunton, Reviewing Editor, United Lutheran Church in America, Philadelphia

LESS theorizing concerning organization and methods and more stressing of the materials and content of religious education. There are many sources for methods which may readily be adapted and applied; but the subject must be developed from within.

A recasting of Bible study for the purpose of providing a comprehensive knowledge of Bible history together with the outstanding biblical truths upon which are based the "Facts of Evangelical Faith." This type of Bible study will prove vastly more helpful in developing the faith and knowledge which will compel leadership than a mechanical study of the construction or a critical examination as to the origin of the Scriptures will ever furnish.

A systematic study of religious leaders, biblical and religious. The aim of such a study would be to provide inspiration and example, together with illustrative material to use in actual teaching. Prophets, apostles, martyrs, reformers, missionaries, Christian statesmen, would provide fruitful material.

A study of the story of the church. This story should begin with the Day of Pentecost and present in an interesting and constructive manner the development of the whole Christian church, as well as the origin of the various great branches of Christendom. This section should be comparative, not polemic, and point out the roots and the soil from which the different types of faith and Christian life have sprung.

WORSHIP PROGRAMS FOR OCTOBER FOR THE SCHOOL WITH COMBINED DEPARTMENTS

By Verna Marie Vieth*

Type Program

OPENING HYMN.

ASSEMBLY TEACHING PERIOD.
(At this time new material to be used on succeeding Sundays is learned.)

ANNOUNCEMENTS.

SERVICE OF WORSHIP.

Prelude.

Call to Worship.

Leader: O thou, whosoever thou art that entereth this house, be silent, be thoughtful, be reverent; for this is the house of God. And leave it not without a prayer to God for thyself, for those who minister, and for those who worship here.

School: Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations.

The Lord's Prayer.

Response:

"Be Thou, O God, exalted high,
And as Thy glory fills the sky,
So let it be on earth displayed,
Till Thou art here, as there, obeyed. Amen."
(Tune, *Old Hundredth*)

Talk: By Superintendent on theme of day.

Hymn.

Story.

Hymn.

Prayer.

Offertory.

MUSIC FOR ORDERLY PASSING TO CLASSES.

First Sunday: Rally and Promotion Day Theme: Ideals

HYMNS:
"Light of the World, We Hail Thee."
"Holy, Holy, Holy."
"When Morning Gilds the Skies."
"Come, Thou Almighty King."
"Rejoice, Ye Pure in Heart."

STORY: "The Great Stone Face," *Story Worship Programs*, p. 47.

TALKS:
"Ideals Our School Should Strive for This Year." (Changes in organization that are desirable, service activities, new equipment, better attendance, better curriculum material, more joining church, etc., according to the needs of local school.) *By the superintendent.*
"What the Church School Has Meant to Me,"
"Why Should Young People Attend Sunday School,"
"Things I Wish My Sunday-school Would Do," etc., etc.,
By a pupil from the Young People's Department.

Second Sunday: "The Useful Life"

HYMNS:
"Immortal Love Forever Full."
"Just As I Am, Thine Own to Be."
"Father, Lead Me Day by Day."
"In Life's Earnest Morning."
"We Bear the Strain of Earthly Care."

STORIES:
"James and His Breakfast," *Story Worship Programs.*

A MAN should hear a little music, read a little poetry, and see a fine picture every day of his life in order that worldly cares may not obliterate the sense of the beautiful which God has implanted in the human soul.—Goethe.

"What Is Worth While?" *More Story Worship Programs.*

TALK: By leader. (Jesus calls each one of us to fill the place in the world for which we are best fitted. Some of us are fitted for one kind of life or form of service, some for another. Not all of us will attain the same degree of service. The very least that a Christian can do is to lead a useful life.)

DECLARATION OF PURPOSE: (To be recited in unison just after the last hymn in the programs for the second, third, and fourth Sundays.) "As a follower of Christ I will endeavor so to live and serve that God's kingdom may come and His will be done on earth as it is in heaven. I will do my best to find and fit myself for that form of life work wherein I can do the most to accomplish this end."—From *Elmhurst Hymnal.*

Third Sunday: "The Sharing Life"

HYMNS:
"Love Thyself Last."
"Immortal Love, Forever Full."
"I Would Be True."
"O, Master, Let Me Walk with Thee."
"Christian, Lo, The Star Appeareth."
"Just as I Am, Thine Own to Be."

STORIES:
"Margaret of New Orleans," *Ethics for Children.*
"Rachel and David," *Story Worship Programs.*
"The Strangers," *Ethics for Children.*
"An Apostle to the Indians," *More Story Worship Programs.*

TALK: By leader. (All of us are called to a useful life. Many of us respond to a higher call to live a sharing life.)

Fourth Sunday: "The Sacrificing Life"

HYMNS:
"Jesus Calls Us."
"Love Thyself Last."
"Immortal Love, Forever Full."
"In Life's Earnest Morning."
"O, Master, Let Me Walk with Thee."
"Master, No Offering Costly and Sweet."
"Saviour, Thy Dying Love."
"When I Survey the Wondrous Cross."

STORIES:
"Serving to the Uttermost," *Story Worship Programs.*
"The Call of Duty," *Story Worship Programs.*
"The Story of Louis Pasteur," p. 123, *Ethics for Children.*
"Risks of a Fireman's Life," *Ethics for Children.*
"Florence Nightingale," *Ethics for Children.*
"The Story of Martin Luther," p. 197, *More Story Worship Programs.*
"In Spite of Handicaps," *More Story Worship Programs.*

TALK: By leader. (We may answer the call to a life of sacrifice, giving up some of the comforts, joys, financial gains, and friendships, that might have been ours, in order to do our part toward bringing about God's kingdom on earth.)

Fifth Sunday: "We Would See Jesus"*

The beautiful hymn, "We Would See Jesus" is made the central theme of this program, and adapts

*Elmhurst, Ill.

itself very well to use as a solo. Preceding each stanza of the hymn, Scripture quotations, poems, or other hymns are used to interpret and give added riches to the meaning of that particular stanza.

For the first hymn in the service of worship use, "Christians, Lo, The Star Appeareth." When the school finishes singing it the soloist sings the first stanza of "We Would See Jesus," with no announcement from the leader. The rest of the program follows thus:

READING: "Joses, the Brother of Jesus"

JOSES, THE BROTHER OF JESUS

Joses, the brother of Jesus, plodded from day to day,
With never a vision within him to glorify his clay;
Joses, the brother of Jesus, was one with the heavy clod,
But Christ was the soul of rapture, and soared, like a lark, with God.

Joses the brother of Jesus, was only a worker in wood,
And he never could see the glory that Jesus, his brother could.
"Why stays he not in the workshop?" he often used to complain,
"Sawing the Lebanon cedar, imparting to woods their stain?
Why must he thus go roaming, forsaking my father's trade,
While hammers are busily sounding, and there is gain to be made?"
Thus ran the mind of Joses, apt with plummet and rule,
And deeming whoever surpassed him, either a knave or a fool,

For he never walked with the prophets in God's great garden of bliss—
And of all the mistakes of the ages, the saddest, methinks, was this
To have such a brother as Jesus, to speak with him day by day,
But never to catch the vision which glorified his clay.
—*Harry Kemp, in Christ in the Poetry of Today.*

SECOND STANZA.

SCRIPTURE (read by leader or teacher): Luke 5:1-3.

THIRD STANZA.

HYMN: "Galilee, Bright Galilee," stanzas two and four; or "Immortal Love, Forever Full," stanza four or selection of Scripture, Luke 4:38-41.

FOURTH STANZA.

SCRIPTURE: (read by pupil) Luke 5:4-11.

FIFTH STANZA.

PRAYER HYMN: "Immortal Love, Forever Full," last stanza, sung very softly.

OFFERTORY.

Note: The response for the *school* in the call to worship, the prayer response, and the declaration of purpose should be written on blackboards or on large white sheets of cover paper and placed where everyone can see. All new material should be gone over at least one week before it is used in the service of worship.

*The author acknowledges indebtedness for the general idea of this program to Miss Edith Lovell Thomas.

THE TEACHERS THAT MAKE GOOD

By W. Edward Raffety

THE "old saw" that teachers are born, not made, is about as far from the full truth as to say the same about doctors, lawyers, ministers, farmers, mechanics, and merchants. The atom of truth in the statement is that there seems to be an hereditary or instinctive twist toward the chosen business or profession, which makes training in it easier. Perhaps the born teacher responds more readily to the joy of teaching than one who must overcome disinclination or other difficulties. The teachers that really make good in public school or Sunday school must be made through well-known processes of training. After all, is there any such thing as a born teacher? Yes; if we mean one who is born *to be* made a teacher, and who is willing to pay the price of training.

Ella Wheeler Wilcox lifts a high and holy challenge to every Sunday-school teacher in the land:

There is no chance, no destiny, no fate
Can circumvent, or hinder, or control
The firm resolve of a determined soul.
Gifts count for little; will, alone, is great.
No man can place a limit on thy strength;
All heights are thine, if thou wilt but believe
In thy Creator and thyself. At length
Some feet must tread all heights now unattained.
Why not thine own? Press on.
Achieve!

* * *

Enriched Personality Plus

ISN'T it strange that good people in a community who get "fightin' mad" about an incompetent public-school teacher, or an inadequate textbook, will supinely sit by with never a question about the competency of the teacher or suitability of the lesson materials which their children have at the Sunday school.

If it is important that those who teach our children the "3 Rs" be trained and certificated by their counties or states, of how much more importance is it that those who teach the "4th R," *religion*, be skilled in the use of best materials and methods. Surely religious education is essential to the full rounding out of character. The school that meets on Sunday is, or should be, a *school* in the best sense, and, being a school which deals with the spiritual verities of life, should guarantee to its pupils, in simple justice, trained workmen "that needeth not to be ashamed." The fact that weekday teachers are paid and Sunday-school teachers are not does not change the other fact, that the very nature of the Sunday-school task may well call for even a higher grade of intelligence and teaching ability. Because in front of the word "school" we place such sacred names as "Sunday," "Sabbath," "Bible," "Church," does not for one moment mean that a special providence will make it unnecessary for the teachers to be prepared. Rather let such prefixes lift us to the higher reaches of obligation to make good. Granted that a Sunday-school teacher may have three things: (1) Christian life and experience, (2) native ability, and (3) education in the "3 Rs," there must also be education in the "4th R," with training to make it effective in the lives of others. Then, too, that Christian life and experience must be made intelligent and vital; that native ability must be conserved, developed, and channeled; that knowledge of the "3 Rs" must be captured and made the willing servant of religion.

What Is Teaching?

MOST of all, Sunday-school teaching is a *sharing* of religious knowledge and experience, the mature person with the immature, the older with the younger, in close and happy fellowship. In the fullest, finest sense, to make our Sunday schools more educational is to make possible better spiritual results. The heavenly Father has His purpose set for every human life. The Sunday-school teacher who makes good is the one who somehow discovers God's purpose for his individual pupils, and then moves quietly, prayerfully, skillfully into the inner circle of their lives, there exposing them to the eternal truths of God that transform and Christianize all human motives, attitudes, habits, and ideals into His likeness. John Ruskin long ago gave his conception of education, which may help us who are interested in religious education:

> Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching youth the shapes of letters and the tricks of numbers, and then leaving them to turn their arithmetic into roguery, and their literature into lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual, and difficult work, to be done, by kindness, by watching, by warning, by precept, and by praise, but above all—by *example.*

Essentials in the Teacher That Makes Good

THERE are three essentials for the teacher that makes good. The teacher must *know, observe, do.* He must tune in on Station KOD and stay tuned in.

Tuning in, he learns that a teacher must know: (1) The *nature and needs of the pupils served*, in their several stages of growth and development; he must know their general and specific characteristics, their normal experiences, and what reactions to expect. (2) The *materials of instruction*, the Bible, its content, message, geography, etc.; Christian truth in pictures, music, biography, story, and other life-influencing sources. (3) *Principles and methods of instruction* to make the lesson live by making the content-materials contagious in character transformation. (4) *The Sunday school as an organization* where fellowships are formed and group worship made possible, should be well understood by the teacher in order that he may appreciate its great objectives and its far-reaching influences as an institution.

Tuning in again, the teacher learns that mere knowledge acquirement, even of the Bible, is not in itself training. He must *observe* keenly the good teaching of public-school teachers having the same age

pupils as his own. Visits to other Sunday schools for the observance of class work known to be good, will give added zest to his own tasks. His own theory and practice will be checked up by watching a fellow-teacher. Unconsciously he will absorb much of the spirit and method of one whose high grade work commends itself to him.

Tuning in again, KOD reminds him that he must "learn to do by doing"; that *practice* tends to perfect one in teaching, provided the teacher profits by accurate knowledge, sound theory, and wide observation. A farmer's son may go to an agricultural college, as many do in these days, and learn all the theory given there about corn and corn-growing, but he will best know how to grow corn by *growing corn.* His knowledge of good seed corn, the chemistry of soils, the climatic necessities for good corn-growing are all his working capital. Of course, the college gives him all of the three necessary to make him a good corn-grower, viz.: knowledge, observation, and actual practice in planting and cultivating corn. The public-school teacher trained in normal schools and university departments of education, studies, observes, and teaches under supervision. So must the teacher in the Sunday school, in a simpler but no less real scheme of training, come to the place where he can make good.

* * *

Many an adult Christian in the country, or in a village, often thinks, "If I were only living in the city with all its advantages, what a faithful and useful Sunday-school worker I would be." We once heard a city dweller say, "If I only lived out in the country where Sunday-school teachers are few and far between I'd roll up my sleeves and go to work." No she wouldn't, for she is a D. P. O., a "duty-put-off-er." Got any D. P. O's around your Sunday school? Many such as she are content to take it out in talk, and shrivel their own souls by a lazy let-it-alone spirit. A wide-awake, industrious Chinaman once said concerning another Chinaman, an indifferent idler who had no ambition to work, or make anything out of himself, "He, forty-five minutes!" How many Sunday-school workers never bring themselves to a sixty-minute hour. They short-change themselves. They are their own big cheats—time stealers. They are self-highwaymen. Because they rob self, they rob others who could profit by the full investment of the best self; then, too, they are eternally unfair to God.

God has his biggest things in life
For the few who dare to stand the test;
God has his second choice
For those who will not have his best;
And some there are who never make the highest choice,
And when by trials pressed,

They shrink, they yield, they shun the cross,
And so they lose the best.
I want in this short life of mine
Just as much as may be pressed
Of service true to God and man,
So help me, Lord, to *be my* BEST.
—*Anon.*

[Above extract from Chapter Fourteen of The Smaller Sunday School Makes Good, by W. Edward Raffety. 332 pp., Price $1.50, Published by The American Sunday School Union, Philadelphia.]

WORLD INTEREST BY A TRAINING CLASS

By Victor E. Marriott*

IN a course on "The Message and Program of the Christian Religion" given in the City Wide Standard Training School of Chicago much emphasis was laid upon the world wide extension of the Christian religion and upon the changing aspect of the missionary problem at the present time. From the day when John R. Mott's slogan "Evangelize the world in this generation" was the great rallying cry there has been a great shift of emphasis particularly among the young people who are considering the missionary call. It is recognized that the problem is a much larger one than the evangelization of the world in the old sense. Not only must the "word" be preached throughout the world, but there must be a transformation of all of the life of the world including that of the so-called Christian nations. The old patronizing attitude toward other nations and religions must be given over and a new attitude of world friendship adopted. A considerable emphasis was given to this point of view in the course. In this connection it was interesting to have some reactions from the papers presented by members of the class.

ONE teacher states "The main thing that has come to me out of the course is the determination to try my best to create a friendly attitude to other religions; to try to learn more about them at the same time keeping a never-dying faith that Christianity is supreme. It also occurs to me that since we have a Mexican settlement within the vicinity of our church it might be well to start at home with the world fellowship idea and extend our religion to them."

A WOMAN who heads an intermediate department in an community church reports the following: "Much might be said from a theoretical point of view, but perhaps some record of recent tangible results will be helpful. A year ago when our average attendance in the intermediate department was somewhat over two hundred we pledged $1,000 towards the support of two young women, one in China and one in Africa. Due to promotions at the close of the year the average of the department was brought down to 150. It looked for a time as thought we would fall behind in our pledge of $1,000, but without any undue pressure it looks now as though the entire amount will be in hand April 1st, the anniversary day. How has the interest been kept up? First by a definite plan for the presentation of missions every Sunday. It may be in a most accidental way, but the real vision is never lost sight of. We employ the usual methods of story telling, special missionary songs and the incentive to missionary giving brought by the reading of letters from our missionaries on the field. Ours is a cosmopolitan school and plans are under way for some missionary contribution from every country represented. A recent census shows that we have fourteen countries represented in our department. Instead of the missionary story a group of girls presented an effective reading with a missionary song that was much appreciated by the department. In addition to our pledge we gave $25.00 each to our missionaries as a Christmas gift and some twenty or more members of the department wrote missionary letters, some writing to both fields."

IN a report from a junior superintendent is this suggestion "But lest they should come to think of our program as including self development and worship we frequently enter into some definite projects to help others. The members of our department have taken gifts to the poor of our community. They have made scrap-books and toys for children in hospitals and settlements and have sent Christmas boxes to the orphan homes and immigrant stations, thus establishing a friendly contact with strangers at home and abroad. In order to lay the foundation for international friendship we conduct a week-day session to study and create an interest in our foreign friends both in the United States and other countries of the world. We no longer emphasize the difference between these people and ourselves, but dwell upon their similarities and their strong and admirable qualities. We have just finished our support of a primary school in India to which we have also sent letters and gifts and at present are planning ways to help support a missionary in Korea and aid also in the building of a home for Alaskan children."

*Associate Director of Religious Education Chicago Association of Congregational Churches.

A BETTER SUNDAY PROGRAM OF RELIGIOUS EDUCATION

By Ernest A. Miller*

WHY not use all of Sunday for purposes of religious education? Christian workers frequently bemoan the fact that they do not have enough time to train the boys and girls religiously and morally. In many places a little public school time is asked for in order that the Sunday hour in religious instruction may be supplemented. Have we any right to ask for public school time before we make good use of the time we have? Why do we think that we are to use only an hour or an hour-and-a-half on Sunday for Sunday-school purposes? Is this not merely a tradition or a custom having no reason to support it? It seems to me that Sunday should be full of church-centered opportunities for religious worship, instruction, and expression for our boys and girls.

Very few churches have a sufficient number of assembly and class rooms for a departmentized school if the whole school meets at the same time. Even new churches are built without proper facilities and equipment to care for their educational requirements all at once. A school of three hundred pupils would require seven assembly rooms and fifty class rooms to conform to the standards set for us by our educational leaders. Where are we to find such buildings? And how would we equip them educationally?

It seems to me that the solution of this difficult problem is to come in a seriatim or rotation school. Have different groups of pupils come at different times on Sunday. Use the same rooms and the same equipment over and over again. Indeed I have found it possible to use the best officers and teachers over and over again. I suppose no problem is more vexing to most church-school workers than the lack of competent teachers. Teachers who believe thoroughly in religious education as the method of bringing in the Kingdom of God are willing to teach more than one class. And by honest study and training they can become proficient in different grades.

TO give a concrete example, our church, although quite new, was built with only one church-school assembly room. Even this room is far from being educational in its appointments. But we are trying to make the most of it. We added the best children's room possible by excavating under the broad front steps of the church. This room is not ideal for the little folks but it is better than nothing. Thus we now have two school rooms. The junior and primary departments occupy these rooms from nine-fifteen to ten-thirty on Sunday mornings. During the morning public worship the cradle roll children and the beginners' department use these school rooms. The primary and junior children attend the public service with their teachers or parents, the minister remembering they are present and striving to make the service as interesting and as helpful as possible to them. Pictures from the religious masters are explained to these children and small prints given to them. At twelve o'clock the intermediate department assembles in the large school room for worship and instruction, and the adult department studies by classes in the church auditorium.

In the afternoon we hope to have the young people who are interested in training for leadership convene at two o'clock. Later in the afternoon the senior department will assemble for worship, for class-work, and for social purposes. These seniors, with the aid of adult counselors, will direct their own activities. When our plans are fully matured the young people's department will meet for an hour-and-a-half before the evening service. They will conduct their own worship, study electric courses, and have time for a topic service. They will have a large part in the public service of the evening.

Besides the regularly scheduled department work Sunday afternoons the workers of the junior and intermediate departments should make some good Sunday provision for the boys and girls who have no helpful home life on Sunday. Too often the good impressions of the hour in Sunday school are neutralized entirely by the loose, restless habits of the remainder of the day. Conscientious church-school teachers will want to have the lessons which they have tried to teach conserved and vitalized, and they will be willing to work accordingly. Church-school teachers of the right sort must have a sense of general responsibility for the character of their pupils seven days a week, and a sense of special responsibility for the whole of Sunday.

SUNDAY afternoons may be utilized for educative purposes in many ways. Projects of different kinds can be carried on. Reading clubs may be organized. Hikes and nature studies may be enjoyed. Pageants and dramas may be played—always in a spontaneous and informal way. Service activities, geared to the church-school lessons and graded to the years of the pupils, may be carried out. Quiet games may be enjoyed. And so on and on. All these represent a very vital part of religious education. If the church can succeed in using its day in such a way that the young people will feel that both the day and the church are happy factors in their lives then the church will be a true builder of the Kingdom. Let us expand and enrich our Sunday programs of religious education.

*Author, *Making the Old Sunday School New*, Manchester, New Hampshire.

PRIMARY PROGRAMS FOR OCTOBER

By Martha Barnhart Harper*

PROMOTION DAY in most church schools falls on the last Sunday in September. The actual "stepping up" from one department or grade to another occurs, naturally, on the following Sunday, and demands a certain amount of recognition—and preparation. When a pupil is six and has been one of the leaders in the kindergarten, he feels very important, very *exalted*, in the idea that he is to be promoted! And yet, when he has been assigned to a corner near the front of the primary room, among unknown and older boys and girls who sing and say so many songs and verses he has never heard before, he does feel so bewildered, somewhat as he does when he loses his mother in a crowd! The wise superintendent will recognize these feelings in her new class, and, because she follows this very sound principle of education, and because she would make these children feel at home, she acquaints herself with the foundation they have had laid for them, that she may build the new upon the old, lead from the known to the unknown. She will realize that the kindergarten child has been introduced to the heavenly Father and His love and care. In the three years of primary school life she plans that he shall become so well acquainted with the heavenly Father through *study* and through *actual experience in meeting the heavenly Father*, that he will be eager to learn to serve Him in the junior department.

Study. The best course in Bible study for your children—the course, decidedly, will be a graded one—was never meant to be used verbatim by teachers. We teach children, not lessons! There is always the question of how much supplementary material to require as memory work. Plan now. The International Council suggests the following promotion requirements:

Reasonable number of memory texts
Christmas story and song
Easter story and song
Missionary verses and song
Temperance motto and song
Group of texts on giving
Hymn, "I Think When I Read"
Hymn, "America," one stanza
Lord's Prayer
Golden Rule
23rd Psalm
Two Great Commandments
Morning and evening prayer
Grace at meals
Verses on God's house, day, and Book. Leaflets kept and work done.

Naturally, a superintendent will not teach texts on strong drink, but may substitute verses that will aid self-control. She will not teach more than two stanzas of "I Think When I Read." Other songs should be added. Because children learn the 23rd Psalm at school, it is profitable for them to acquire the 100th Psalm in the church school. In many primary rooms the emphasis is placed upon learning

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to *pray*, not in just being able to repeat the Lord's prayer. The list, however, is helpful. It merely suggests, anyway. Some of the memory work is taught in the class period some by the superintendent in what she calls the "drill period."

The new class—or classes—will need good light, a room by themselves, if possible, pictures, table and chairs of the correct height for them, a class box or file in which to place their means of lesson expression, and, most of all, a period for the lesson so sacredly reserved that even the general superintendent or the minister dare not disturb it. Often it seems wise to omit the closing service, that the child may go home with the lesson uppermost in his mind.

And they need a teacher who *knows and loves children*. She will be willing to study, of course. Preferably, she shall have had training in teaching, and will avail herself of every opportunity to take courses at a summer school of religious work, the community school of religious education, and to visit the public schools in her own town. But, most important of all, she must "have a personality that is particularly exalted and appealing, one that has been vitalized by a great religious experience . . . "The *life* of a teacher makes a stronger appeal and a more lasting impression than her *words*."—*Munkres, Primary Method in the Church School.*

Experience in meeting the heavenly Father? Surely, then, the kindergartner must come into a primary room which is as beautiful as it can be made, where the music is inspirational and impressive. The supreintendent and teachers will be reverent in attitude. Order will prevail, and it is necessary that things be done correctly the first time if right habits are to be formed. Be sure that the children understand what they are to do before they are asked to do it. This refers to the taking of the offering, marching to classes, etc. And always, the new must be built upon the old.

The Topic for the Month

MANY interesting programs may be grouped about the 23rd Psalm. The material is attractive to children, no matter where they live. The Psalm should be taught *as a whole*, the superintendent reading it from the Book until the text has been sufficiently absorbed to be repeated by the children. The story of the lost sheep gives an excellent introduction to the customs of shepherds and their sheep in the Orient. The children will easily understand the metaphor. Emphasize in all programs the thought and care of Jehovah for His children.

Stories for the Month

"The Good Shepherd," Munkres, *Primary Method in the Church School*, Chapter 6.

"The Story of the Sheep That was Lost," adapted from Luke 15:3-6, Matt. 18: 12-14 by *Marion Thomas*, in *Bible Stories for the Sunday School and Home, Primary Graded Course 1, Part 3.*

"A Story About a Sheep That Learned to Obey," Ibid.

"David's Care of the Sheep," 1 Sam. 16: 11, 12a; 17:12-15, 34-37.

"David and the Giant Goliath," 1 Sam. 17:17-49.

"Children's Prayers," Chapter 6, Elizabeth Colson. *Pilgrim Elementary Teacher*, July, 1924. This story beautifully explains the Psalm itself.

Stories of Joseph.

"The Little Gray Lamb," Lawton B. Evans in *Worth While Stories for Every Day.* Carolyn Sherwin Bailey in *Stories for Sunday Telling.*

Pictures

SEARCH the primary and beginners' picture sets for all the sheep and shepherds available.

Songs From Which to Choose

"The King of Love My Shepherd Is," *Hymnal for American Youth.*

"Sleep, Baby Sleep," *Ladies' Home Journal*, March, 1924.

From *Songs for Little People:*

"Child's Evening Prayer."

"Night and Day."

"Lord of the Sunlight"

"Savior, like a Shepherd Lead Us"

"He Cares for Me"

"Little Lamb, Who Made Thee?"

Songs the Beginners Should Know

"Good Morning to you"

"Praise Him, Praise Him"

"Morning Hymn"

"We Love"

"Happy as a Robin"

"Jesus Bids Us Shine"

Chorus of "Can a Little Child Like Me"

For convenience in program making I have decided upon "The King of Love My Shepherd Is" as the hymn for the month. The list may suggest hymns which may be learned by individual classes. Each class should learn at least one class hymn a year.

Program of Welcome

PERIOD OF WORSHIP

March for the new children to enter the primary room: "With Happy Voices Singing," *Songs for Little People.*

QUIET MUSIC: "Praise Him, Praise Him."

RESPONSE:

Supt. This is the day which the Lord hath made.

School: Let us rejoice and be glad in it.

Supt. Enter into his gates with thanksgiving.

School. And into his courts with praise.

HYMNS

"Praise Him, Praise Him"

"Morning Hymn"

OFFERING SERVICE

(Ask for quotations about giving. Explain "freely.")

March, "All the Happy Children," *Hymnal for American Youth.*

(The offering is deposited in a basket held by a second-year child who stands at the front of the room.)

Response: "Gifts of Love," *First Book in Hymns and Worship, Thomas.*

Story: "The Good Shepherd," by Munkres.

Scripture: Read to the children, Psalm 23.

Song: "The King of Love My Shepherd Is," sung to the school.

LESSON PERIOD

March to Classes. "The King of Love My Shepherd Is." (This may later be used as a processional.)

CLOSING SERVICE

Call to Attention: Selected from beginners' music.

Superintendent: with bowed head, Psalm 23:6.

Postlude: "The King of Love My Shepherd Is."

WORLD'S SUNDAY SCHOOL ASSOCIATION NOTES

By Samuel D. Price*

216 Metropolitan Tower, New York City

"Los Angeles—1928"

SOME state associations have already completed their general plans for transportation of delegates to the Tenth Convention of the World's Sunday School Association which will be held in Los Angeles, July 11-18, 1928. The first complete itinerary issued was from New Jersey. It is headed "Your Vacation!" and outlines the itinerary through the "Golden West" from July 4 to August 4. The route will be via Niagara Falls, Chicago, Kansas City, Indian Detour, Grand Canyon, Riverside, Los Angeles, Yosemite Valley, San Francisco, Portland, Seattle, Vancouver, Glacier National Park, St. Paul, cruising through Great Lakes from Duluth to Buffalo. All detail information can be obtained by addressing Dr. Carl H. Wintsch, 841 South 12th St., Newark, N. J. All expense prices are given in the folder.

The Illinois delegation will arrange for a special train by way of Denver, Colorado Springs, the Royal Gorge to Salt Lake City, and thence to Los Angeles. Only an outgoing conducted itinerary is provided and the delegates will make their return trip according to individual preference.

Ohio will start their special train at Chicago, June 30. Pennsylvania is working out full details for their special. Both states, as usual, will have large delegations. Plans made by other states probably will be announced in later issues of the JOURNAL.

Washington and Oregon delegates are purposing to arrange automobile caravan groups starting from Spokane, Seattle, and Portland. Approximately five cars will make up each caravan. A special car or train will run through from Seattle. The writer met a number of state secretaries in May, as far west as Seattle, and everywhere found keen interest in the World's Convention. The farthest east from which a delegate said he would motor with his family was Dayton, Ohio, but late reports will doubtless indicate a starting point nearer the Atlantic.

Information in hand can be obtained by addressing your state or provincial secretary, the International Council of Religious Education, Chicago, or the World's Sunday School Association, 216 Metropolitan Tower, New York City.

*Assistant Secretary, World's Sunday School Association, New York.

THE JUNIOR SERVICES OF WORSHIP FOR OCTOBER

By Nan F. Weeks*

Theme for October—Rallying

FOREWORD. While these junior programs include more than the specific devotional period, the title SERVICE OF WORSHIP is used because the aim, in the building of these programs is that a spirit of reverence and worship shall permeate the entire session, so that whatsoever the juniors do in word or in deed during the period, may bring them into closer and more intimate touch with God.

Because of the importance of acquainting the juniors with God's world family, and of enlisting their interest and their help, one program this month is missionary in tone.

The programs are planned for a session of an hour and a quarter.

The hymns mentioned in these programs, unless otherwise credited, are from the *Hymnal for American Youth.*

First Sunday: Rallying Round Our Church School

PRELUDE: (Instrumental) "God of Our Fathers." Warren.

RESPONSE: Psalm 95:1-3.

Supt. Oh come, let us sing unto Jehovah;
Let us make a joyful noise to the rock of our salvation.

Dept. Let us come before his presence with thanksgiving;
And make a joyful noise unto him with psalms.

All. For Jehovah is a great God,
And a great King above all gods.

PRAISE HYMN: "Come Thou Almighty King."

PRAYER

RESPONSE: (Sung softly)

Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high! (Refrain of "Day Is Dying in the West.")

BIBLE DRILL

FELLOWSHIP SERVICE

Recognition of new members, visitors, honor classes, birthdays, church attendance.

Announcements

Recognition of world brotherhood. (Missionary feature). Prayer for those who have no Sunday schools.

RALLY HYMN: "Who Is on the Lord's Side?"

(The singing of this hymn may most fittingly be introduced by the story upon which it is based. Exodus 31:18 to 33:26.)

OFFERING SERVICE

Response

Supt. From whom do all our blessings come?

Dept. Every good gift and every perfect gift is from above, coming down from the Father. (James 1:17.)

Supt. What was the Father's best gift to us?

Dept. God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. (John 3:16.)

Supt. What shall I render unto Jehovah for all his benefits toward me? (Ps. 116:12.)

School. Honor Jehovah with thy substance. (Prov. 3:9.)

Collecting of Class Offerings by junior ushers.

Prayer Song (sung softly while ushers stand before the department.)

HYMN: "Onward, Christian Soldiers"

STORY: "The story of the Sunday school."

In far away England more than one hundred years ago, junior boys, no older than you are, used to work all day long in hot, sooty mills and factories. Getting up very early in the morning, while it was scarcely light, these junior boys would leave their wretched homes and go to the factories where they worked for fifteen hours a day, and received very small pay. They did not have even Saturday afternoon "off," or any chance to play.

Of course that meant that they had no chance to learn to read or write or add, and even though you may not always like to go to school, you can imagine how terrible it would be if you could not read a single word, or count up your change, or have a single minute all week long for playing.

There lived at that time, in the city of Gloucester, in England, a rich man who felt sorry for those hard-working boys. He was a man who wore such fine clothes that people used to call him "Dandy" Raikes, although his name was really Robert Raikes. But in spite of his fine clothes, he was not ashamed to spend his spare time among the ragged, sooty, profane boys, whose lives were so hard and sad. Every Sunday afternoon he got these boys and their sisters, too, to meet in a house, and he began to help these children to learn to read and write. He also taught them to be honest and good citizens, and when they learned their lessons very well, Robert Raikes would reward them by giving them prizes in the form of shoes or clothes, for they were very poor.

It was in 1780 that Robert Raikes began his Sunday school,—nearly one hundred and fifty years ago. Three years after that, a Baptist deacon—named William Fox opened a week-day school for Bible study; but when he heard about Robert Raikes and his Sunday school, he traveled from his home in Clapton, England, to Robert Raikes' home in Gloucester, to see the latter's school and to talk about the work. That was the very first Sunday-school convention that we know about and it had only two persons present, but it led to Mr. Fox deciding to hold his Bible school on Sunday, as we have ours now.

But while these were the very first Sunday schools in England, there was near Swansea, Wales, a Sunday School which had been begun in 1648,—one hundred and thirty-two years before Robert Raikes started his school.

One of the members of that Welsh school moved to America, and when he settled in Elmhurst, L. I., he opened a Sunday school there in 1662,—ninety-eight years before Robert Raikes' school was started. And from that very first American Sunday school, which was begun in Elmhurst, L. I., there grew the very first Presbyterian church of America, and there have grown the thousands of Sunday schools of many denominations which bless our land today.

And so when we have Rally Day, and try to help our Sunday school, we are rallying round a true and loyal friend that has been helping boys and girls in America for more than two hundred and sixty-four years.

DEVOTIONAL SERVICE

Hymn: "I Love Thy Kingdom, Lord"

Scripture: The First Bible School (Nehemiah 8:1-4a, 5, 6, 8)

Prayer: (For Sunday schools, the teachers and the pupils)

Response: (Sung or repeated softly) (Tune Peek)

"I would be learning, day by day, the lessons
My heavenly Father gives me in his word.
I would be quick to hear his slightest whisper,
And prompt and glad to do the things I've heard."
—Amen.

CALL TO STUDY

Supt.: Open thou mine eyes, that I may behold
Wondrous things out of thy law. (Psalm 119:18)

LESSON STUDY

HYMN "Saviour, Again to Thy Dear Name We Raise."

PRAYER

POSTLUDE: (Instrumental)

Second Sunday: Rallying Round Our Country's Flag

NOTE—As this week marks the anniversary of the arrival of Columbus on American soil, (October 12, 1492), it is a fitting time to stress the thought of Christian patriotism.

PRELUDE: (Instrumental) "The Red, White and Blue"

RESPONSE: (Same as preceding Sunday)

HYMN: "My Country, 'Tis of Thee." (Canadian substitute, "God Save the King")

PRAYER: (Asking God's blessing on our country)

FELLOWSHIP SERVICE: (See preceding program)

HYMN: "O God, Beneath Thy Guiding Hand"

OFFERING SERVICE

Supt. Long years ago, in old England, almost all of the land was owned by wealthy men called noblemen. The farms or estates owned by these noblemen were so large that the owners could not take care of them all, and so they used to allow poorer men who were called vassals, to live on parts of their land and raise crops. In return for the use of the farm and the house in which they lived, the vassals were expected to give to the noblemen a part of all the crops they raised.

Once each year, on a certain day, all the vassals went out to their farms and scooped up two handfuls of earth. This they would carry to the noblemen who owned the farm on which they lived; and kneeling down before him they would lay down the two handfuls of earth, as they said humbly and gratefully, "Your Worthship."

This custom was intended to help the vassals to remember that everything they had belonged to the nobleman and that they owed him a share of all that they raised on his land.

After a while two of the letters were dropped from the world "worthship," and it became "worship." So now, we often hear the minister say in church, "Let us worship God with our offering," and as we bring our gifts to God, in the church, or in our church school, it is one way of saying to God, our heavenly Father, what the vassals used to say to the noblemen, "All that we have belongs to thee. We are giving you your rightful share. It is your worthship."

Let us read together what 1 Chronicles 29: 14b says.

Dept.: All things come of thee, and of thine own have we given thee.

Supt.: Shall we worship God with our offering?

Collecting of offering by ushers.

Response: "All Things Come of Thee O Lord"

LOYALTY SERVICE

Story: "The Magic Gift." Nannie Lee Frayser. (Canadians use substitute.)

Salute to the flag of our country. I pledge allegiance to my flag, and to the republic (empire) for which

*Children's Editor American Baptist Publication Society, Philadelphia.

it stands, one nation indivisible with liberty and justice for all. I salute thee.

Hymn: "America the Beautiful." (Canadian substitute, "May God Preserve Thee, Canada.")

DEVOTIONAL SERVICE

Response

Supt.: Righteousness exalteth a nation. But sin is a reproach to any people. (Proverbs 14:34.)

First year classes: Blessed is the nation whose God is Jehovah. (Psalm 33:12a.)

Second year classes: Yea, happy is the people whose God is Jehovah. (Psalm 144:15b.)

Third year classes: So we, thy people and sheep of thy pasture will give thee thanks forever: We will show forth thy praise to all generations. (Psalm 79:13.)

Prayer

Lord, while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,
The land we love the most.

Unite us in the sacred love
Of knowledge, truth and thee;
And let our hills and valleys shout
The songs of liberty.

Lord of the nations! thus to thee
Our country we commend,
Be thou her refuge and her trust,
Her everlasting friend.

—*John Wreyford.*

CALL TO STUDY

Open thou mine eyes, that I may behold wondrous things out of thy law. (Psalm 119:18.)

LESSON STUDY

HYMN: "God Bless Our Native Land."

PRAYER

POSTLUDE: (Instrumental)

Third Sunday: Rallying Round the Christian Flag

PRELUDE: (Instrumental). "Consolation." Mendelssohn.

CALL TO WORSHIP

RESPONSE: (see program for First Sunday.)

PRAISE HYMN: "When Morning Gilds the Skies."

BIBLE DRILL

HYMN: "True-Hearted, Whole-Hearted."

FELLOWSHIP SERVICE: (see program for First Sunday.)

LOYALTY SERVICE

Hymn: "The Son of God Goes Forth to War."

Story: "The Flag that Flies the Highest of All."

Note: This imaginative story about the Christian flag tells how the four winds, after discussing together the question as to which flag was the greatest, finally set out to find one flag worthy of the love and respect of all the nations. While the North Wind brought back the Union Jack of England, the East Wind chose the flag of France, and the West Wind selected Old Glory. But last of all came the gentle South Wind bringing, as the worthiest of all, the Christian flag. (Judson Press, Phila.)

Salute to the Christian Flag

I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands—one brotherhood, uniting all mankind in service and in love. I salute thee.

Hymn: "Fling Out the Banner."

OFFERING SERVICE

Story: A gift that told of love. Matthew 26:6-10.)

Supt.: Shall we tell Jesus of our love by bringing him our gifts?

Collecting of Offering

Prayer: (Sung or repeated softly)

Master no offering, costly and sweet
May we, like Magdalene, lay at thy feet,
Yet may love's incense rise, sweeter than sacrifice
Dear Lord to thee, dear Lord to thee.

—*Edwin P. Parker.*

DEVOTIONAL SERVICE

Scripture: John 21:1, 12-17.

Prayer: Dear Jesus, we thank thee that there are many ways in which we may prove our love to thee. Make us brave enough to be always loyal and true. Make us unselfish so that we may willingly and gladly give our best gifts to thee,—our gifts of money, of service, of time, of talents. Help us to give ourselves to thee who didst give thyself for us. Amen.

Prayer Hymn: "Fairest Lord Jesus."

CALL TO STUDY

Supt.: Open thou mine eyes, that I may behold wondrous things out of thy law. (Psalm 119:18)

LESSON STUDY

HYMN: "Saviour, Teach Me Day by Day."

PRAYER

POSTLUDE (Instrumental)

Fourth Sunday: Rallying to Help the People of the World

PRELUDE: (Instrumental) "Largo" by Handel.

RESPONSE: (See program for first Sunday.)

PRAISE HYMN: "Jesus Shall Reign Where'er the Sun."

PRAYER

OFFERING SERVICE: (See program for first week.)

HYMN: "Christ for the World We Sing."

FELLOWSHIP SERVICE: (See program for first week.)

LOYALTY SERVICE

Salute to Christian Flag.

Hymn: "The Whole Wide World for Jesus."

DEVOTIONAL SERVICE

Missionary Story

Scripture: Psalm 115:1-9.

Prayer

Dear Father, bless thy children far away,
Who pray unto a god made out of wood;
They ask it to take care of them each day,
And help them, but it won't do any good.

They are so far we can not make them hear,
We'd call to them and tell them, if we could,
That thou wilt care for them, that thou art near,
And lovest them whose god is only wood.

We know they'd love thee, if they only knew,
We're sure they'd want to know thee, if they could,
Dear God, take care of them, and love them too,—
Thy boys and girls whose god is made of wood.

—*Source Unknown.*

Response: (Repeated softly).

Go ye into all the world, and preach the gospel to the whole creation. (Mark 16:15.)

Hymn: "We've a Story to Tell to the Nations."

CALL TO STUDY

Supt.: Open thou mine eyes, that I may behold
Wondrous things out of thy law.
(Psalm 119:18)

LESSON STUDY

HYMN: "Let the Song Go Round the Earth."

PRAYER

POSTLUDE: (Instrumental.)

NOTE: It is suggested that one of these programs be repeated for the fifth Sunday.

A SUNDAY MORNING EXPERIMENT WITH JUNIORS

By C. A. Wolf*

THE BOYS and girls proved the inadequacy of the so-called junior church for our own situation by a constant falling off in attendance. At the same time with a very few exceptions, they did not attend the adult service of worship. Junior Christian Endeavor, while ministering to a splendid group of boys and girls, did not reach the greater number of the members of the junior department.

This, then, became our problem—to adequately provide for the four sides of the natures of our boys and girls, giving them a Sunday morning service that would appeal, and while appealing, train them in the Christian life and service.

To our junior superintendent, Mrs. Leon Caryl Brockway, we must credit the formulation and inauguration of a plan, which, while yet undergoing some minor adjustments, has shown itself to be of distinctive value, and in the main, follows a set-up as follows:

Two hours and forty-five minutes time is allotted, thus covering the period of time from the beginning of church school at 9:30 to the dismissal of the church service at 12:15.

9:30—Bible Drill. The children need no encouragement to bring their Bibles, since they are constantly used in the drills used, and practically a one hundred per cent usage of Bibles by the boys and girls has resulted. We have had several requests for Bibles from boys and girls not able to purchase them, because of the need made evident to the child in observing the work of the group. In each instance these requests have been met.

The detail of the drills need not be entered into, since any leader can provide worth-while twenty minute drills for this period.

9:50—Song Service. A competent male adult song leader devotes his services for the Sunday morning period to the junior department and with a trained pianist makes this period instructive, enthusiastic, and interesting. The trivial, inconsequential type of song has entirely disappeared and the great hymns having

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a particular message to the junior boy or girl have taken their place instead of the meaningless songs so often used.

10:10—Lesson Period. We are constantly working on the lesson material used, bettering this whenever and wherever possible. Our requirements for our teachers are as a result automatically moving to a higher plane and we find our teaching force meeting the situation splendidly. The preparation has never been more carefully and thoroughly done, the entire personnel feeling that much depends on proving the value of the plan as it is now working.

10:50—Relaxation period. One hears some of our splendid people saying "Mercy me! A relaxation period on Sunday morning! What are we coming to?" To which we can only answer, "A sane solution of a perplexing problem." Our boys and girls like it, do not become boisterous, physical necessities are cared for at this time, light calisthenics are directed, tense muscles are stretched, and at

11:00—Worship Period a restful attentive group reseats itself for a strong devotional turning to the great truths from God, and to prayer. Having the worship period at this part of the program insures its not being broken by late-comers, and prepares the group for attentive participation in the next part of the program.

11:20—Theme Study. For the first three months period, the group were conducted on a tour to the Holy Land and return. A junior age boy taking the trip with his father, seeing the changing civilizations of the different countries, meeting the various types of people, undergoing a constantly changing series of life situations, became very real to the group. The work of the next period was not a task—it was a joyous expression of the things they were experiencing in their travelogue.

11:40—Expressional Work. Handwork of various types was made possible by the character of the theme study. Diaries, or log books of the trip were made by each boy and girl. One boy, whose parents have been abroad several times, made a pocket in the cover of his log, into which he slipped his passport and identification, baggage checks, etc. Pictures of outstanding points of interest were prepared. A page was given to the packing of the baggage, which gave rise to no end of ingenuity in selection of this most important accessory for the trip. Home supplies of personally taken pictures of various points were diligently reviewed to secure original views for the log. Travel tickets were prepared, similar to those put out by the Missionary Education Movement. Relief maps were made. Models of the walls of Jerusalem disclosed decided talent in modeling. The smaller children prepared paper models of houses and sheep folds as seen in Palestine. In fact the expressional possibilities are only limited by the inventive genius of the leader, and the group, since many invaluable suggestions will come from the boys and girls themselves.

12:00—Closing period. Stories, dramatics, chart talks. This is a wonderful period. Anything can happen. The children are not tired. They are expectant. Surprise features are always in order. The lesson period or the theme study period may determine the character of the last fifteen minutes, but let us not think of it as merely a stop gap until church dismisses. It is pulsing with possibility.

Are we happy in our venture? Would reaching about eighty per cent of a group for the entire Sunday morning where formerly approximately fifteen per cent were reached outside the regular church-school period of one hour forty-five minutes make a church-school worker happy? And what about the boys and girls? They continue to come and to come enthusiastically. Adjustments in the program must come. Not every three months period will work out so happily as some, but the allegiance of your group is to a single program instead of to several as heretofore, and herein is a mighty argument. It is carrying the unified program of Church Endeavor down to our junior group, and ridding them of the idea that a number of organizations are necesary for the proper expression of their Christian Ideals of life and service.

A DRAMATIC SERVICE OF WORSHIP FOR YOUNG PEOPLE AND ADULTS

By Helen R. Haines*

Theme: Passing the Test

Aim: To inspire young people with the desire to measure their daily conduct by the teaching and example of Jesus; to challenge them to struggle with themselves to maintain the worthy and lofty purposes of life against the petty and selfish unChristian forces which threaten to submerge the best; to emphasize the fact that we may pass the tests of life only in the strength and spirit of Jesus.

Note: The hymnal used is the *Hymnal for American Youth.* Where several hymns are suggested the first one given is the writer's choice. However, the hymns may not be in the hymnals used and others are suggested to meet this situation.

The music suggested for the prelude is not in the *Hymnal for American Youth* but is available in most of the hymnals used by the church in its regular worship.

PRELUDE: Cornet solo (organ or piano if cornet is not available) music from hymn "Alleluia-Alleluia-Alleluia," tune "Victory," played through three times, each time growing louder and more triumphant.

OPENING SENTENCES: "Without labor there is no arriving at rest, nor without fighting can the victory be reached. Be thou therefore always prepared for the fight, if thou wilt have victory."—*Thomas a Kempis.*

HYMN OF CHALLENGE: "Soldiers of Christ, Arise," "Lead On, O King Eternal."

SCRIPTURE SELECTIONS: (*May be read by four people previously prepared.*)
Our Confession—Rom. 7:19.
Our Goal—Rom. 12:21.
Our Example—Matt. 4:1-11.
Our Strength—Phil. 4:13.

PRAYER: (*Based upon the theme.*)

HYMN OF CONFIDENCE: "How Firm a Foundation," "Christian, Dost Thou See Them?"

SILENT PRAYER: (*Directed by the leader. Suggested form.*)
Let us bow in silent prayer. (*Pause.*)
Let us thank God for all the men and women of the past who have met and passed the tests of Christian character. (*Pause—do not hurry.*)
Let us remember before God the times that we have failed to live up to our ideals and let us seek forgiveness. (*Pause.*)
Let us also recall the times we have passed the test and thank God for the strength which gave us the victory. (*Pause.*)
Now in the silence with God let us search our hearts and discover what things we must struggle against and overcome. (*Pause.*)
May we pledge ourselves anew to meet and pass the test, trusting in the Lord Jesus Christ for strength, in whose name we pray. (*Pause.*) Amen.

(*In leading the group in this period of silent prayer be sure to allow time for the suggested thought to become the thought and prayer of those whom you are leading in worship.*)

At the close of the prayer have all in readiness for the dramatization. If printed programs are not used the leader will want to announce the following:

The dramatization presented is "The Test."

Time: 61-62 A. D.

Place: Colossae. In the house of Philemon.

Cast of Characters.

DRAMATIZATION: "The Test" (*see below*).

At the close of the solo, "The Strife is O'er," let the minister, or the entire group if preferred, pronounce the benediction. Have the service end here. The organ postlude might be something of a triumphant nature or a quiet meditation.

BENEDICTION.

ORGAN POSTLUDE.

*Auburn School of Religious Education, Auburn, N. Y.

The Test

TIME: 61-62 A. D.

PLACE: Colossae. In the house of Philemon.

CAST OF CHARACTERS:

Philemon: A wealthy citizen of Colossae, in whose home the members of the church of Colossae meet. A convert of Paul's.

Apphia: Philemon's wife.

Archippus: Son of Philemon. A young man in the twenties, also an ardent Christian.

Claudia: Sister of Apphia, recently converted by Philemon.

Servant:

SETTING:

A room in Philemon's home.

A table: Library table, plain, dark in color. Mission furniture is more suitable than mahogany or fancy table.

Four chairs: Plain, not upholstered. One might have arms, another might be like a little bench.

Parchment rolls: May be made like a scroll, unroll as read. There must be two of these.

COSTUMES: The style will be Roman. For suggestions in dress for men and women see pictures in history books or in books giving the dress and customs of the people of the period. The pastor will probably have such books or pictures. Teachers of history in the schools also will be able to offer suggestions. Consult the public library for pictures and books on costumes. The Copping Bible pictures offer suggestions also.

Philemon is in his own home. He is seated and is reading from a parchment roll. Apphia enters, lesiurely walking toward Philemon who continues to read.

APPHIA: My lord, art thou still pondering over that letter? (*Philemon reads on.*) Thou hast read it to our fellow Christians at the hour of worship yesterday, what more is there for thee to do but to send it on to the church at Laodicea? (*Apphia seats herself facing Philemon. At this point he stops reading and looking up from the letter says in a quiet yet playful manner.*)

PHILEMON: Ah, Apphia thou art much concerned over thy Philemon, or thou art curious to know what holds me to this letter.

APPHIA: Well enough do I know what holds thee. (*Pause.*) Thou wilt ponder over it and let thy business go—it is Paul that charms thee.

PHILEMON: (*Rising and walking toward her.*) Thou art part right, dear Apphia, and yet thou hast not realized all. His words charm me. (*He continues with animation.*) Indeed, they stir and challenge me, as they did the brethren yesterday. They bid us think. (*Speaking more earnestly and in subdued tone.*) Thou knowest that I am troubled over this heresy in our church, and I am eager to study more carefully the words of our beloved Paul, for he is striving to lead us out of the error of our thinking into the spirit of Christ. (*Philemon fingers the roll and looks off into space as if thinking of Paul.*)

APPHIA: My husband, thou art indeed a consecrated follower and a faithful brother. And now, I pray thee, tell me what new thou hast found in this message from our friend.

PHILEMON: (*His expression changes from that of dreaming into one of animation and new interest. He turns quickly around and picks up the roll of parchment. Draws his bench near to Apphia and speaks briskly.*) Much, Apphia, much. And what I read is important because it deals with our own individual lives. Would'st thou hear it?

The reading is here interrupted by the arrival of Archippus. He enters the room and after proper salutation to his parents says pleasantly:

ARCHIPPUS: As ever, father, I find thee busy with the problems of our little church.

PHILEMON: Yes, son, and in it I find happiness and inspiration. This last letter from Paul claims our attention (*nodding toward Apphia*).

ARCHIPPUS: Hast thou found more? Hast thou discovered some new teaching?

PHILEMON: Much more and I was about to read a part to thy mother when thou did'st come. Stay with us and hear.

ARCHIPUS: That I will and gladly, but before thou dost commence let me give you word that my friend Marcus goes to Laodicea in a few days and he has offered to carry the letter with him if you so desire.

PHILEMON: That is good news indeed and we shall make plans with him tomorrow. But now to the letter. (*Archippus seats himself on the other side of his father as Philemon scans the roll hurriedly to find the part he wishes to read.*) And here I read, "Put on therefore as God's elect, holy and beloved, a heart of kindness, compassion, meekness, long-suffering, forebearing one another and forgiving one another; if a man have a complaint against another, even as the Lord forgave you so do ye, and above all put on love. Let the word of Christ dwell in you richly." (*Col. 4:12-16. Philemon lays down the roll and smiling looks first to Apphia and then to his son, saying:*) Is it not like our Paul to lead us to the words of Christ and to urge us to seek the spirit of love and forgiveness? (*Turning to Archippus and addressing him very earnestly in subdued tone of voice):* I tell thee, Archippus, only through love can we serve Christ, and we must follow the advice of Paul when he writes that we must forgive one another.

ARCHIPPUS: Yea, father, we must pray, "Forgive us our debts as we forgive our debtors," but I find it hard to act the way I pray. To forgive those who stir up heresy is not within me. I cannot but hate the hand of the oppressor and persecutor. I tell thee, father, it is easier to write and talk about than it is to be in the spirit of love and forgiveness. (*Turns from his father and lowers his head.*)

PHILEMON: My son, thou art faintheartened, I fear. Thou art selfish; thou art despising personality instead of the sin itself. Heresy I hate as you do, and persecution I fear will weaken the newer converts but, Archippus, those who cause dissension and persecution are not to be hated, for they are in error and know it not. We must forgive.

APPHIA: My husband, thou art strong in the faith and art a true Christian. Thou art a man of years and what thou sayest is true, but art thou not expecting too much of thy son who is but a young man?

PHILEMON: He heard the great Paul with me and he decided to follow Christ when I did. Surely thou wilt not try to excuse him. Let him take seriously the words of Paul written here (*picking up the roll*). Let him continue steadfastly in prayer as Paul urges us.

APPHIA: Thou knowest best, Philemon. I leave you both now for I must go with my sister, Claudia, to visit some of the poor among our brethren. (*Apphia departs. Archippus raises his head and turns toward his father.*)

ARCHIPPUS: Father, I know thou art right and I'm sorry to be so easily dismayed. I must follow the teachings of Christ. Wilt thou pray for me?

PHILEMON: That will I do and gladly. Now let us study further. (*He picks up the roll again and they sit down by the table.*)

(*Servant enters hurriedly. Bows before his master.*)

SERVANT: My Master, a message for you. (*He hands Philemon another parchment roll. The servant bows and leaves the room.*)

PHILEMON: The seal is Paul's. (*Speaking with animation as he breaks the seal.*) Go—run—catch thy mother and aunt and bid them return here. Mayhap there is news, some special message which they could tell to our people. (*Philemon starts to unroll the parchment. Archippus hurries away to find his mother and aunt. Philemon begins to read to himself; as he reads his expression changes to one of seriousness mingled with surprise. He frowns and knits his brows. When he finishes reading he sits and stares into space. Enter Apphia, Claudia, and Archippus.*)

APPHIA: What tidings, Philemon? (*He does not answer but stares vacantly.*) Say not the good Paul is dead! (*Running to him.*) Tell me—tell me quickly!

ARCHIPPUS: Speak, father, for we would know! Shall I read it for thee?

PHILEMON: I will tell you all. (*They sit down facing him. Philemon takes the roll in his hand. All look very serious.*) Thou dost all remember that over a year ago my slave, Onesimus, ran away taking money with him. He has returned and brings this letter.

ARCHIPPUS: Onesimus returned! Art thou sure?

CLAUDIA: Has he forgotten that his deed is to be punished? Even by death? Surely he is mad!

PHILEMON: Well, no matter what he thinks or has forgotten, he is here and with him this letter from Paul. This is what the apostle writes: He says that Onesimus came under the influence of his teaching and that he has become a Christian. He realized that he did me a wrong and so is returning to me. Paul says that he is a profitable servant and one to be trusted. He writes of him with great fondness and refers to him

as "my son." He thinks so much of him that he would keep him, but Paul thinks that would not be fair to me. Further he says he is returning him to me not as a slave but as a brother. (*Archippus looks puzzled; Apphia is very much concerned and anxious; Claudia laughs scornfully.*)

ARCHIPPUS: Father, art thou sure Paul wrote that (*pointing to the roll*)?

PHILEMON: Aye, let me read the very words. (*He unrolls the letter and reads*): "Perhaps he parted from thee for a season that thou might have him forever, not as a servant but more than a bond servant, a brother beloved." (*Lays the roll down.*) Yea he would that I receive him as himself, and he offers to pay to me the money that Onesimus took when he ran away. He adds these words (*picking up the roll*), "I write to thee knowing that thou wilt do even beyond what I ask."

CLAUDIA: That Paul is a sure fellow! Prison life has caused him to forget our life and customs. (*With scorn.*) The very idea! To send a slave back to his master and expect him to take him back into his household! My worthy brother-in-law, thou art wiser than this, I hope!

APPHIA: (*With anxious voice and strained look.*) Surely, thou wilt not let that unworthy servant within thy house?

PHILEMON: I hardly think so, my Apphia, and yet—(*Claudia breaks in*).

CLAUDIA: What does Paul know of slaves and their ways of trying to cheat their masters? Let not Paul's eloquence or the new teachings of Christ turn thy head!

ARCHIPPUS: At least Onesimus hath great confidence in the advice of Paul and in the attitude of Christians for each other.

CLAUDIA: (*Turning to Archippus.*) Thou art as foolish as thy father. Let Paul ask anything and thou wilt consider it!

PHILEMON: Claudia, did not Paul show us the way to Christ? Did he not bring to us all new hope and happiness in the faith?

CLAUDIA: I tell thee thou wilt not find much happiness if all thy slaves rise up and run away with thy possessions. And if thou wilt let this fellow get away thou shalt regret it.

APPHIA: (*In a defending manner.*) Philemon hath ever managed his household well, Claudia; be not afraid to trust his judgments.

ARCHIPPUS: Father, Onesimus waits without. Thou hadst better have him chained to await thy decision.

PHILEMON: Thou, thy mother, and thine aunt may leave and go about thy tasks. I must be alone — I must think. (*Archippus walks quickly to the door, while the two women rise. Claudia is haughty and looks at Philemon with sarcasm.*)

CLAUDIA: Think, Philemon, let not Paul think for thee! (*Claudia leaves abruptly. Apphia goes toward Philemon, who now sits with his head resting in his hands. She puts her hand on his shoulder, then leaves him quietly, saying*):

APPHIA: Remember, our sister is new in the faith; she lacketh vision and patience. Forgive her hasty speech; heed not her biting words.

ARCHIPPUS: Father, continue steadfastly in prayer and I will pray for thee also.

PHILEMON: Do, my son, for I must solve this problem as a Christian. This is the test. (*The two leave the room. Philemon is alone. He picks up the letter and reads silently, sighs audibly, looking into space. He voices the inner conflict of mind and soul.*)

PHILEMON: Ah, Paul, how I love thee! What would I not do for thee who didst open to me the word of truth and the message of salvation! (*He clinches his fists and becomes tense.*) Oh, that I might save thee from a terrible death! (*He relaxes and sighs.*) Alas! I cannot, and now in thine old age thou dost ask a favor and I hesitate to grant it. (*He rises and pacing the floor slowly takes the attitude of a business man thinking through a business problem—the spiritual significance of the situation has vanished for the moment.*) What will the granting of this request mean to me, the owner of many slaves, to me, a citizen of Rome? Yea, it is true that one who owns slaves must be owner and master over them. He cannot be any weakling! If I should let him return, he may stir up mutiny among the others. How my fellow Romans would laugh me to scorn if these miserable churls ruined me and my household! Never have I spared a slave who disobeyed me! Shall I begin now? (*He goes over to the table with an air of finality as though he is about to dismiss the matter.*) Paul, how generous to offer money—I would not take that from thee. Paul thou—(*he hesitates as his eye falls on the first letter*) yes, thou did'st write of love and kindness and forgiveness. (*He seats himself by the table again and in more serious and subdued tones says*): Shall I forgive a common slave? (*Pauses.*) Ah, now I remember, I was to think this out as a Christian and not as a slave owner. (*He looks down at the letter and reads aloud and slowly*): "Continue steadfastly in prayer." Archippus, thou art right; it is not easy to forgive, especially when forgiving injuries thine own pride. Now I know thy fears; I understand thy struggle. (*He closes the letter and kneels resting his head on the table. Archippus enters and finds his father at prayer. He waits at the door with bowed head. Philemon, conscious of a presence in the room, lifts his head.*)

ARCHIPPUS: Father, I would not have disturbed thee but night is coming on and our servants would know how to deal with Onesimus.

PHILEMON: My son, I will deal with him. I myself will see him. (*He stands erect and goes toward Archippus.*) Onesimus is no common slave, for he has chosen to follow our Lord. He is Christian in his action of returning to me and facing death. He is greater than I—he trusted in Christian love, kindness, and forgiveness. And though it is hard to face thy mother and aunt, I will receive him again, not as my slave, but as my brother in Christ. (*Archippus steps up to his father and, placing his hand on his shoulder and looking at him, says*):

ARCHIPPUS: Father, thou hast met the test—true to Christ, to Paul, and to me, thy son.

PHILEMON: (*Placing his hand on the boy's shoulder and looking upward, replies reverently and with triumph*): May Jesus Christ be praised!

(*The two remain standing with bowed heads while from the cornet come the strains of the music "Victory" used as prelude. Have some one sing the first stanza as the tableau is held. If possible, have a man sing this, softly one who appreciates the spirit of the dramatization and has sufficient confidences to sing so that it inspires those who listen. The words are:*

"Alleluia! Alleluia! Alleluia!
The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun,
Alleluia!"

HELPING YOUTH IN RELIGIOUS PERPLEXITY

By Thomas J. Hopkins*

YOUNG PEOPLE, university students and others, come to the writer with considerable frequency, giving expression to more or less serious religious perplexity. A young man said recently, "I cannot believe as I once could; I am afraid I am losing my religion; I am really worried." He is a senior and a devout young man. There are at least two possible ways of dealing with such a person. One of these is the wrong way; the way all too frequently employed—holding up hands in holy horror because one questions what one has been taught. I did not do that, but inquired as to the cause of the trouble. His science and philosophy courses were indicated as the cause. "Well," I said, "I am glad you are worried; that proves to me that you are not losing your religion; people do not lose their religion so long as they care. You are passing through a new mental discipline and are inevitably testing your former affirmations to see if they are for you any longer tenable. You say evolution has given you your major trouble, but practically all college and university people believe in evolu-

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tion and among them many who are devoutly religious. Such people do not go to the Bible for scientific information; they regard it as a book on religion, the best the world has ever known. It is authoritative in its field, doing what it purposes to do. It enables God to find men, and men to find God. Just go right on, but think as you go, and continue to do what you know to be right, which will likely keep you busy, and finally, the mists will roll in splendor from the beauty of the hills, which are there all the time, though you cannot see them clearly now."

THIS young man wanted somebody to interpret his experience for him, to calm his fears so he could go on, thinking his way through. There are many others just like this university student; I would say, from many interviews with them, that the majority are in need of similar guidance, I was about to say comfort. They want to be assured that, in facing their science and philosophy, they need not become skeptical, but may regard themselves in quest of a more defendable belief. In the great universities teachers generally consider themselves as employed to teach their subjects; they are not expected to teach religion. The church has, therefore, a distinct service to render all who are thus preparing themselves for larger usefulness in life. Ministers and teachers in the church school need to be ready to cope with this opportunity. Great harm may be inflicted by a wrong attitude.

Sometimes it is a book that is wanted, which will carry the inquirer farther than the brief interview can. I gave another young man Dr. George A. Coe's *What Ails Our Youth* not long since. He came back with it shortly, after having read it with avidity, declaring that it was just what he was looking for. This fine treatment shows "what has happened to young people" of this generation and the assistance which they require from school and church. May I add that both of the young men specifically referred to are "carrying on" religiously, and are among the most active in the church; not that all their problems are solved, but they are solving them, and meantime are faithful to their religious duties.

HOW men come to be religious is of absorbing interest. They become so from the inside; hence it has been rightly affirmed that "man is a religious animal," and that he is "incurably religious." If a man declare he is not religious, his denial is his religion. The history of the race has been a history of altars; near man's dwelling place has ever been his shrine. He has often failed to find the true God, indeed most of the world has not yet found Him, but all men have had their gods, true or false. Tribes have been found without education, science, or art, but all have had religion. Man's conception of gods or God and his relation to them or Him, coupled with his consequent conception of his duties and conduct is rightly called his religion. Individuals and nations have to be rated by their gods.

Not forgetting what has been said about man as a religious animal, each individual, however, is greatly influenced by others. Here is a young man who professes to be a Christian and who belongs to a certain church. How did that happen? Well, of course, his religious nature must be taken for granted, but beyond that is the influence of a Christian father or mother or both, or a Christian church, or certain people in the church. Such a person begins with a religion according to an interpretation not all his own, not mainly his own, Now, the day will come in that young man's experience when this interpretation will receive close examination of his maturer mind. The interpretation may be his mother's, no matter, it will be critically examined, if the young man cares enough about religion to think. He may decide after deeper reflection to abide by the interpretation, which at the first belonged more to another than to himself; he may modify it radically, or start out upon an untried path.

IT is the writer's conviction that up to this point there is nothing to worry about. On the contrary this is the thing to expect. His mother, or his pastor, or his teacher, has reasons to be grateful, for the young man is seeking for convictions more distinctly his own. If he finally adopts an interpretation not in full accord with what once satisfied him, this is not to conclude that his new view is superior to the old, but his new view is his and because his he will defend it against the world. The Bible exhorts each Christian to be able to give a reason for the hope which is in him and not be blown about by every wind of doctrine. Our young man will not now be blown about, for he has an interpretation which he can call his own.

But the period of transition has its perils, due to the wrong attitude of some teachers of religion; due also to the attitude of the person experiencing the mental change. One may never go beyond questioning the old; the faith handed him by others may never be superceded by one which he has worked out for himself. Peter and the rest of the apostles became Christians, holding the common expectation regarding Messiah, which later fell away with maturer thought. They might have wrecked their faith in making the change, just as in unchristian lands even now many have left the old, but have not gone on to adopt the new, just as numerous modern Jews have broken with Judaism, but have not found "the better way," as also some teachers have surrendered their former interpretations of religion but have not concerned themselves to find satisfactory substitutes and hence have become cynical and destructive in attitude.

LET no one be careless in his thought about religion. One is often amazed as one notes the sloven disposition of some church members with regard to theirs. What knowledge they possess is almost all second-hand. They permit ministers or church-school teachers to read the Bible for them, and interpret it as well; they do not read religious books; they have no very firm convictions, and if they exercise their minds to the point of doubt, they never seriously endeavor by earnest inquiry to discover a solid basis for faith. Not a few ministers have failed at this point. In crossing from one side of a chasm to the other a bridge must be built; and in the case of religion, if one desires a real faith, one must build his own bridge, else to leave one side will be to fall a lamentable wreck on the rocks below.

Dr. Frederick W. Robertson, one of the world's greatest preachers, speaking out of poignant experience with doubt, says that in the day of religious perplexity there is but one thing to do and that is to do one's plain duty. I may add, that one should read the books written to aid the perplexed and that one avoid not to keep company with believers. If teachers and ministers will advise young people thus, and if young people will accept their counsel, the time of transition will lead a satisfying faith. Doubt may be a sign of intellectual growth, but only as one is on the way to faith; doubt as a settled state of mind is loss, not gain, and ought not to be allowed to pander to one's pride.

This writer has known many blunders to be made by those whose duty and privilege it is to deal with growing, maturing young people. The chief concern should be, whether on the part of fathers and mothers, teachers, or ministers, not that young people repeat their shibboleths, but that they be intellectually honest and sufficiently sincere properly to evaluate truth, from whatever quarter it may come. And above all, young people must have a faith which they may rightly call their own, as people older grown have a faith which they call their own.

List of Helpful Books

Why I Believe in Religion, by Dean Chas. R. Brown, deals in a popular, though scholarly way with some six planks of the Christian platform. *This Believing World*, by Lewis Browne, condenses the best thought of the past in a readable volume, which is hailed as a restatement of the new world's faith. *Jesus and Our Generation*, by Dr. Chas. W. Gilkey, is a book which preserves his Barrow Lectures, and which is specially adapted to the student mind. *Facing Student Problems*, by Bruce Curry, gives the approach of one of the most effective campus speakers of the present time to the intellectual and moral problems confronting young people. *New Challenges to Faith*, by Sherwood Eddy, gives a sane and helpful criticism of the new psychology, the new science, and new Bible study, and calls to a new reformation, *The Doctrine of the Infallible Book*, by Dr. Charles Gore, sympathetically treats the historical method of Bible study, but warns against an unwarranted and intemperate criticism, which would rob the Bible of its real authority. *The Meaning of Faith*, by Dr. Fosdick, puts the case in a modern and eminently sensible way; one of his older and one of his best volumes.

Official Call
for the tenth
CONVENTION OF THE WORLD'S SUNDAY SCHOOL ASSOCIATION

To the Sunday School Workers in Every Land, Greeting:

In the name of the Sunday School Workers of North America we, the officers of the World's Sunday School Association, invite Sunday School Workers from all nations to attend the World's Tenth Sunday School Convention to be held in Los Angeles, July 11th-18th, 1928.

The Sunday School Workers of Los Angeles, Southern California, will be the host of this Convention, and they extend a hearty invitation to all who are interested in making more effective the teaching Ministry of the Church.

We have been reminded that civilization cannot endure materially unless it is redeemed spiritually. It can only be redeemed spiritually as the Spirit of Christ creates Christ-like personalities. This can best be done through Christian education.

In a day when distance has been annihilated and the whole world has become a whispering gallery, it is well to meditate upon and consider afresh the great commission given to the little company of disciples in the first century who with their own ears heard the Master say: "GO YE THEREFORE AND TEACH ALL NATIONS."

The great missionary enterprise of the Christian Church is today passing through a testing period. It is unquestionably a purifying period. The missionary zeal and fervor that burned in the breasts of the first century missionaries must be kindled in the hearts of twentieth century young men and women if we are properly to meet the rapidly changing world conditions. The programme of this Tenth Convention is being built for that purpose. The guiding thought in the programme will be THY KINGDOM COME, a theme challenging, compelling, and all-conquering.

CHRISTIAN WORLD FELLOWSHIP will be the great international and inter-racial thought highway upon which those who attend the Convention will be invited to travel. God has unquestionably ordained that such a highway in reality shall be built upon which all races of men may travel away from age-old hatreds and prejudices into an era of Christian goodwill.

Los Angeles, the City of the Angels, is a city flourishing and beautiful. Once a desert, it is now a garden spot. The climate is delightful at all seasons of the year. The invitation to partake of Southern California hospitality is generous and hearty. The opportunity offered by the Convention to catch a world vision and to challenge by a world task is one to be embraced.

The officers and the several committees upon whom rests the responsibility of the convention plans earnestly request the teachers of Christian truth in every land to pray that this Convention may be one that will glorify God and exalt the name of Jesus whose great redemptive work must be made known to every creature.

Issued in the name of the World's Sunday School Association by

REV. WM. C. POOLE, Ph. D., D. D., London, England, President, World's Sunday School Association.

W. G. LANDES, New York City, General Secretary, World's Sunday School Association.

ARTHUR M. HARRIS, New York City, Chairman, Executive Committee, World's Sunday School Association.

REV. RUFUS VON KLEINSMID, D. D., Los Angeles, Chairman, Los Angeles Convention Committee.

David C. Cook

As this issue of the JOURNAL was ready for the press, there came the news of the death of David C. Cook, founder of the David C. Cook Publishing Company, of Elgin, Illinois. Mr. Cook was known to Sunday School workers throughout the continent. He was a loyal friend of the International Council and contributed generously to its support. The JOURNAL joins his many friends in extending sympathy to his family.

AN INSTALLATION SERVICE

By Alleen Moon*

(The pastor, or the general superintendent of the Sunday school or the director of religious education, or the adult counsellor of the department, should lead this service throughout).

OPENING SENTENCES:

"Serve the Lord with gladness;
Come before his presence with singing."

PRAYER (in unison):

God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy salvation among all nations.
Let the peoples praise thee, O God;
Let all the peoples praise thee.
Oh let the nations be glad and sing for joy;
For thou wilt judge the peoples with equity,
And govern the nations upon earth.
Let the people praise thee, O God;
Let all the peoples praise thee.
The earth hath yielded its increase;
God, even our own God, will bless us.
God will bless us;
And all the ends of the earth shall fear him.—*Psalm* 67.

HYMN: "Rise up, O Men of God," (or "True-Hearted, Whole-Hearted").

RESPONSIVE READING:

Leader: Let your light shine before men; that they may see your good works and glorify your Father who is in Heaven.—*Matt. 5:.6.*

All: Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.—*John 15:8.*

Leader: If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor.—*John 12:26.*

All: For whosoever shall do the will of God, the same is my brother, and sister, and mother.—*Mark 3:35.*

Leader: He that is faithful in a very little is faithful also in much.—*Luke 16:10.*

All: Ye are my friends, if ye do the things which I command you.—*John 15:14.*

Leader: Go ye therefore and make disciples of all nations . . . teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.—*Matt. 28:19, 20.*

All: No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.—*Luke 9:62.*

Leader:

"One small life in God's great plan,
How futile it seems as the ages roll;
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed;
And each life that fails of its true intent
Mars the perfect plan that its master meant."

All:

"Carry on! Carry on!
Fight the good fight and true;
Believe in your mission, greet life with a cheer,
There's big work to do, and that's why you are here.
Carry on! Carry on!
Let the world be the better for you;
And at last when you die, let this be your cry;
Carry on; my soul! Carry on!"—*Robert Service.*

HYMN: "O Master, Let Me Walk With Thee."

(The secretary should read the names and offices of the newly elected officers. As their names are called, the officers should come forward and stand in a semi-circle facing the leader, and should so remain till the close of the prayer of consecration.)

LEADER:

"In this world the one thing supremely worth having is the opportunity, coupled with the capacity, to do well and worthily a piece of work, the doing of which is of vital consequence to the welfare of mankind." —(*Theodore Roosevelt.*) To the newly elected officers has come this opportunity "supremely worth having." You have been chosen by your fellow workers to lead them in efficient labors for the Kingdom of God.

(*To the newly elected president of the department*) As the chief officer of this group of young Christians, it is your privilege to inspire your fellow officers and the whole membership of the department with an enthusiasm and zeal. It is your responsibility to so counsel and guide your co-laborers as to bring about the highest type of cooperation and harmony. You will lead them into ever broadening fields of service and direct their efforts into worthy achievements.

(*To all other newly elected officers.*) You are likewise appointed places of leadership. Into your hands is given the task of building such a program of Christian living and Christian fellowship as will at the same time forward the growth of the Kingdom of God on earth and bring each individual into a realization of his highest and best self.

As leaders it will be your privilege to direct your fellows into vital, meaningful experiences that will both enrich their lives and give them a worthy share in the work for the Master's cause.

Are you ready and willing to accept the privileges and responsibilities that are conferred upon you by these offices to which you have been elected?

Will each of you faithfully "study to show yourselves approved unto God, workmen that need not to be ashamed"?

RESPONSE: (*By all newly elected officers.*)

We do accept these privileges and responsibilities. Recognizing the sacredness of the tasks entrusted to us, we pledge ourselves to diligent study and faithful work. We look to God for guidance and strength, and promise to use the talents which are ours to gain yet other talents. We dedicate the best that is in us to the worthy performance of these duties.

LEADER: I, therefore, . . . beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love.—*Eph. 4:1, 2.*

ALL OFFICERS: I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.—*Phil. 3:13, 14.*

LEADER: Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide; that whatsoever ye shall ask of the Father in my name, he may give it you.—*John 15:16.*

ALL OFFICERS: They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary they shall walk, and not faint.—*Isa. 40:31.*

PRAYER OF CONSECRATION: (*Leader prays thus:*)

Holy Father, consecrate them by truth. Thy message is truth. As Thou hast sent Thy Son into the world, so He has sent these young men and young women to the world. May they be consecrated even also as He consecrated Himself for their sakes.

(*Officers will pray in unison thus:*)

We thank Thee, most merciful Father, that Thou hast granted unto us, Thy children, the joy of being co-workers together with Thee. Give to us an understanding sympathy that we may know the needs of our fellowmen. Grant unto us a fellowship with Thee, that we may not only know Thy will but be ever constant to do Thy will. May we apply our hearts unto wisdom and diligently seek to prepare ourselves through study. We pray that Thou wilt guide us in all that we do or say.

We dedicate our time and our talents to this work which Thou hast given unto our hands. Make us worthy leaders and true followers of Christ, our Lord. Amen.

(*Following the prayer the officers shall turn and face the audience. The chief officer, as spokesman for the newly elected officers, shall speak thus:*)

You have asked us to serve you in the capacity of officers. We have but now dedicated ourselves to this task. We can lead only when you follow. The work of the department and our contribution to the growth of the Kingdom will be in direct proportion to your loyal support of your officers.

That we may enter upon our new year of work united in purpose and spirit, will you not join us in rededicating ourselves to our Master and King? I ask all who will renew their vows of allegiance and will pledge their cooperation to stand.

HYMN: "Lead On, O King Eternal!"

BENEDICTION:

*Secretary, Girls Work, Methodist Episcopal Church, South, Nashville, Tenn.

BOOK NOTES

GUIDING A GROWING LIFE. By Robert Edwin Gaines. 128 pp. Price $1.25. George H. Doran Company, New York.

The title is a very happy one. However, one is disappointed in finding that the book moves along well-worn grooves. The book is readable, spiritual in tone, and thoroughly Christian, as it should be.

AMERICAN CHURCH AND CHURCH SCHOOL HYMNAL. Edited by W. E. M. Hackleman and Edwin O. Excell. 378 pp. Price $65 per 100. Hackleman Book-Music Supply Company, Indianapolis, Ind

Most helpful hymns well arranged. The orders of worship are very well done and placed where they can be used to advantage. The art features are attractive.

FOLK-LORE IN THE OLD TESTAMENT. By J. G. Frazer. 476 pp. Price $2.50. The Macmillan Company, New York.

The three-volume edition is said to be condensed into one-volume form. It was done by omitting the footnotes and a long range of topics. This edition could be greatly improved by cutting down the excessive verbiage, dropping out irrelevant illustrations of folk-lore among modern peoples, and putting back the best footnotes touching Old Testament and Semitic archaeology. Then we would have a practical, usable help to students of the Old Testament. As the volume now stands readers must dig through too much chaff to find the grains of wheat.—*I. M. P.*

THE NEW PATRIOTISM. Poems of World Brotherhood. Compiled by Thomas Curtis Clark and Esther A. Gillespie. 127 pp. The Bobbs-Merrill Company, Indianapolis, Ind.

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The rude carvings that man cut with hard flint in the soft limestone of his cavern home are in addition to being ornaments an expression of his idea of the world outside with which he was in conflict. Thus Dr. Snyder has thought of English literature and in graphic and thoroughly interesting manner given his interpretation of the spiritual ideals contained therein. These eight lectures form the Fondren Series before the Southern Methodist University, Dallas, Texas. The central theme of all is that "For better or worse, it has been essentially the fact that those who have most thoroughly represented the thought and aspirations of the race in literature have been moved and guided by certain spiritual ideals that have not greatly changed through the centuries."—*C. R. O.*

AN OUTLINE OF CAREERS. Edited by Edward L. Bernays. 431 pp. Price $5.00. George H. Doran Company, New York.

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CHRISTIAN LIFE PROBLEMS. By Harry Thomas Stock. 64 pp. Price 35 cents. The Pilgrim Press, Boston and Chicago.

A stimulating series of outline discussions on important problems common to young people. The aim is to build Christian character and spur young people to work for ideal social relationships. Prepared primarily for seniors and young people, but with proper adaptation may also be used by intermediates.

THE PSYCHOLOGY OF RELIGION. By Charles Conant Josey. 362 pp. Price $2.50. The Macmillan Company, New York.

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SONGS, SHOUTS, STUNTS. By Elizabeth M. Finn. 179 pp. The Judson Press, Philadelphia.

BANQUET PEP. By Mrs. Moses M. Shaw, 48 pp. Price 25c a copy; $2.50 a dozen. Young People's Christian Union, United Presbyterian Board of Education, Chicago.

PARODOLOGY. By E. O. Harbin. Cokesbury Press.

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YOUTH AND CHRISTIAN UNITY. By Walter W. Van Kirk. 267 pp. Price $2.00. George H. Doran Company, New York.

The author of this book has had unusual opportunities for contact with young people of today particularly in the colleges. He is a member of the staff of the Federal Council of Churches with specific responsibility for promoting international good will through young people. He has many and varied organizational contacts, not only in this country, but with agencies that reach out into other lands. Such a book has been much needed, because, while we all recognize the need of some form of Christian unity as one of the greatest needs of the church, we have not yet sensed in any adequate way the fact that very likely it is the youth of today and not ourselves who will work most mightily to bring it about.

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CHRISTIAN WORSHIP AND ITS FUTURE. By G. A. Johnston Ross. 110 pp. Price $1.00. The Abingdon Press, New York and Cincinnati.

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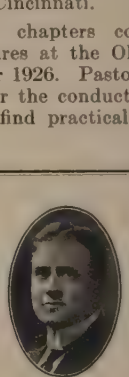

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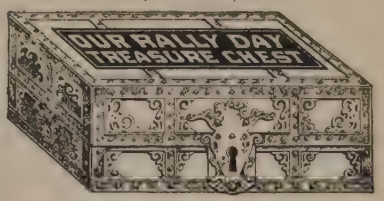

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INDEX VOLUME III

October, 1926, to September, 1927

Month Page

Administrative Leadership in Religious Education. Harold McAfee Robinson....Sept. 23
Adult Force Facing the Whole Task, The Whole. Charles Darsie....Mar. 25
Adult Forces Be Best Organized, How May. Charles P. Wiles....Mar. 22
Adult Religious Education, Some Principles of. Wade Crawford Barclay....Mar. 10
Adult Worship Programs:
For November. Claude E. Tilton....Oct. 35
For December. Frances W. Woodall....Nov. 51
For January. Frances W. Woodall....Dec. 50
For February. Hermon Eldredge....Jan. 48
For March. Charles F. Banning....Feb. 40
For April. Owen C. Brown....Mar. 38
For May. E. W. Halpenny....April 40
For June. Frank M. Sheldon....May 37
For July Aug. Calvin W. Laufer....June 32
For September. David Owen....July-Aug. 33
Adults, For Church-School Workers With. F. Harvey Morse....Jan. 37
Adults, Reaching the Younger. W. Hobart Hill....Dec. 19
Adults, The Missionary Education of. Franklin D. Cogswell....Feb. 17
Adults, The Special Religious Interests of. E. W. Halpenny....Mar. 24
Adventures in Fellowship for Mothers and Daughters in Mother-and-Daughter Week. Judith Marjerie Trotter....May 27
Adventures in Habit-Craft....Mar. 29
After Mother and Daughter Week, What. P. R. Hayward....May 14
Agencies for Missionary Education and the Local Church. Katharine Silverthorn....Feb. 11
American Education Week....Nov. 37
Ann Elizabeth Wants to Know About the Cradle Roll. Mildred O. Moody....Oct. 21
Annual Conventions of State and Provincial Councils of Religious Education....Feb. 27
Mar. 32
May 41
Annual Meeting of the International Council. Hugh S. Magill....Jan. 6
Feb. 18
Apr. 6
Art, The Teacher's Use of. Charles Arthur Boyd....Nov. 25

Basic Principles in Curriculum Construction. William Clayton Bower....June 20
Beginners, Christmas Suggestions for Workers With. Helen L. Fisher....Dec. 24
Beginners, For Church-School Workers With. Edna Dean Baker and Ima Little....Jan. 25
Better Sunday Program of Religious Education, A. Ernest A. Miller....Sept. 31
Birmingham Fine Arts Conferences, The. Charles Arthur Boyd....Nov. 20
Birmingham Fine Arts Programs, The. Charles Arthur Boyd....Nov. 16
Birmingham Temple of Fine Arts, The. Charles Arthur Boyd....Nov. 20
Book Notes....Oct. 44
Dec. 52
Jan. 53
Mar. 41
May 46
June 46
July-Aug. 36
Sept. 40
Book Shelf for 1927, The Mother's. Mrs. J. E. Dillard....Jan. 16
Books for Church-School Directors of Missions. Elizabeth Ashley....Feb. 24
Nov. 43
Books Received....Feb. 46
Apr. 46
Books Religious Educators Should Know, 1926. Frank Otis Erb....Jan. 12
Boys, More Adventures in the World of. Eugene C. Foster....Feb. 28
Bringing Up Father on a Book a Month. Oyer Pack....Jan. 14
Building a Missionary Minded Church. A. C. Zumbrunnen....Feb. 10
Building for the Church School, How to Utilize the Experts in. George Earnest Merrill....Oct. 28
Burkhart Elected Associate Director of the Department of Young People's Work. Roy A....Apr. 6

Can Character Be Taught. Ernest Bourner Allen....Dec. 9
Can Religion Be Taught. G. Walter Fiske....Mar. 8
Children, The Law of God for the Hearts of. Marion Colman....Dec. 33
Children, The Missionary Education of. Elizabeth Harris....Feb. 14
Children, The Place of Religion in the Education of. Luther A. Weigle....Oct. 14
Children's Week, Let Us Observe. Maud Junkin Baldwin....Apr. 26
Children's Week Worth While, Is. Louise M. Oglevee....Apr. 28
Christian Cooperation in Promoting Week-day Church Schools. Robert M. Hopkins....June 17
Christian Leadership in our Colleges, Training for. Harry Thomas Stock....Oct. 9
Christian Quest, The. P. R. Hayward....Sept. 15
Christian Stewardship, The Significance of. S. S. Hough....Dec. 12
Christmas, How Shall Juniors Observe. Phebe A. Curtiss....Dec. 34
Christmas in the Primary Department. Helen M. Nott....Dec. 31
Christmas Suggestions for Workers With Beginners. Helen L. Fisher....Dec. 24
Church, Agencies for Missionary Education and the Local. Katharine Silverthorn....Feb. 11
Church, Building a Missionary Minded. A. C. Zumbrunnen....Feb. 10
Church Building Committee, Duties and Obligation of a. A. F. Wickes....Oct. 32
Church Organization, Let's Use Our Heads on. F. Harvey Morse....July-Aug. 15
Church's Challenge to Youth, The. John Bunyan Smith....Mar. 14
Church School, Developing the Missionary Idea in a. Philip C. Landers....Feb. 12
Church School Director of Evangelism, The. W. Edward Raffety....Mar. 15
Church School Directors of Missions, Books for. Elizabeth Ashley....Feb. 24
Church-School Directors of Recreation, For. H. S. Hardcastle....Jan. 21
Church School, Effective Teaching Methods in the Week-day. May K. Cowles....June 23
Church School Folks and Facts....Nov. 54
Church School, How to Utilize the Experts in Building for the. George Earnest Merrill....Oct. 28
Church School in the Community, The. F. Harvey Morse....Dec. 23
Church-School Movement, Legal Status of the Week-day. Thomas S. Young....Dec. 37
Church School Movement Together With Some Implications and Questions Precipitated, Legal Status of the Week-day. Thomas S. Young....June 26
Church-School Music. Nancy Longenecker....Nov. 26
Church School, Parent Cooperation With the. Edward R. Bartlett....Feb. 35
Church School, Pre-Easter Evangelistic Plans in the. A. B. Kendall....Mar. 13
Church School Plans, Summer of 1927, Vacation....May 38
Church School, Record Keeping in the. W. Smithson Hockman....Oct. 15
Church-School Room, Finish and Furnishings in the. H. M. King....Oct. 24
Church-School Standards, Developing and Maintaining Week-day. Frank M. McKibben....June 18
Church-School Superintendents, For. J. G. Arnold and F. J. Estabrook....Jan. 20
Church-School Teacher, Standard Requirements for the. Paul H. Vieth....Jan. 8
Church School, Tendencies and Standards of the Vacation. Adaline C. Guenther....Apr. 22
Church School, The Pastor and Missions in The. J. C. Leonard....Feb. 8
Church School, The Sunday Program in the. Robert Moulton Gatke....Feb. 30
Church School, Why a Standard for the. Paul H. Vieth....May 10
Church-School Work With Children, The Effective Use of Drama in. Grace Sloan Overton....Apr. 21
Church-School Work With Children, The Effective Use of Pictures in. Hazel A. Lewis....Apr. 19
Church-School Work With Children, The Effective Use of Prayer in. Mrs. W. C. Edmondson....Apr. 18
Church-School Work With Children, The Effective Use of Songs in. Eva Mae John....Apr. 16
Church-School Work With Children, The Effective Use of Stories in. Bertha Baldwin Tralle....Apr. 15
Church-School Workers With Adults, For. F. Harvey Morse....Jan. 37
Church-School Workers With Beginners, For. Edna Dean Baker and Ima Little....Jan. 25
Church-School Workers With Children, The Home and. Elizabeth McE. Shields....Apr. 14
Church-School Workers With Children, The Pastor and. Charles C. Keith....Apr. 12
Church-School Workers With Intermediates, For. A. J. Gregg....Jan. 31
Church-School Workers With Juniors, For. Marion O. Hawthorne....Jan. 30
Church-School Workers With Primary Children, For. Sophie A. Theilgaard....Jan. 27
Church-School Workers With Seniors. Bona Mills....Jan. 33
Church-School Workers With Young People, For. O. S. Gates....Jan. 35
Church School, An Observation School as an Aid to Better Methods in Vacation. Bertha S. McClintock....Apr. 25
Church-Schools, International Council Service to Week-day. Thomas S. Evans....June 16
Church Schools, State Council Promotion of Week-day. A. C. Armstrong....June 27
Church Vacation School Movement, The Success of the. Herbert F. Loomis....Apr. 24
City Week-day School of Religious Education, Problems of a. W. L. Hunton....Dec. 20
Class Session, Principles to Guide in the Distribution of the Time of the. Blanche Carrier....June 25
College and Church School Leadership, The. Herbert Francis Evans....Sept. 19
College Curriculum, Religious Education in the. Harry C. Munro....July-Aug. 17
Combined Departments, Worship Programs for the School With. Verna Marie Vieth....Jan. 50
Feb. 42
Mar. 42
Apr. 44
May 42
June 31
July-Aug 35
Sept.
Communities for Religious Education, Organizing. Robert Davids....Feb. 26
Concerning State and Provincial Councils. Robert Davids....Nov. 31
Dec. 30
Jan. 39
Conserving the Momentum of Special Days in the Church School. Melvin C. Dorsett July-Aug. 31
Conventions of State and Provincial Councils of Religious Education, Annual....Feb. 27
Mar. 32
May 41
Cooperative Work, An Experiment in. Paul H. Vieth....June 9
Correlation of Week-day Religious Instruction With the Educational Program of the Individual Church, The. Walter Albion Squires....June 21
Cradle Roll, Ann Elizabeth Wants to Know About the. Mildred O. Moody....Oct. 21
Cradle Roll Department, For Workers in the. Shirley Lu Dean....Jan. 23
Cradle Roll Workers and the Christmas Season. Eva B. McCallum....Dec. 17
Curriculum Construction, Basic Principles in. William Clayton Bower....June 20
Curriculum Demands on Leadership. William Clayton Bower....Sept. 8
Curriculum of the Week-day School in its Relationship to the Sunday Session of the Church School, The. J. Quinter Miller....Oct. 18

Dabbling in Necromancy. Albert E. Bailey....Mar. 40
Daily Vacation Bible School Project, A. Harold V. Hartsough....July-Aug. 28
Dare I Tell Mother. Myrtle H. Hayward....May 17
Daughter's Day, Service of Worship for Use in the Church School on....Apr. 33
Democratic Family, What is a. Lucy P. Gregg....May 19
Developing and Maintaining Week-day Church-School Standards. Frank M. McKibben....June 18
Developing the Missionary Idea in a Local Church School. Philip C. Landers....Feb. 12
Director of Evangelism, The Church-School. W. Edward Raffety....Mar. 15
Directors of Missions, Books for Church-School. Elizabeth Ashley....Feb. 24
Directors of Recreation, For Church-School. H. S. Hardcastle....Jan. 21
Directors of Religious Education, A Year's Reading for. Philip C. Jones....Jan. 19
Drama in Church-School Work With Children, The Effective Use of the. Grace Sloan Overton....Apr. 21
Dramatic Method, The Educational Value of the. Grace Sloan Overton....Nov 23
Dramatic Service of Worship for Young People and Adults, A. Helen R. Haines....Sept. 35
Dramatizations for the Christmas Season....Dec. 21
Dream School, A. F. Harvey Morse....Feb 37
Dr. Raffety to Give Up Editorship. A Statement by Hugh S. Magill....June 6
Duties and Obligations of a Church Building Committee. A. F. Wickes....Oct 32

Editor, A Word From the....July-Aug 6
Editorship, Dr. Raffety to Give Up. A Statement by Hugh S. Magill....June 6
Education of Children, The Place of Religion

in the. Luther A. Weigle....Oct. 14
Education Opposed to Religion, Is. Paul H. Vieth....Oct. 10
Educational Building, How to Plan Intelligently for a New. Henry Edward Tralle....Oct. 30
Educational Value of the Dramatic Method, The. Grace Sloan Overton....Nov. 23
Effective Teaching Methods in the Week-day Church School. May K. Cowles....June 23
Effective Use of the Drama in Church-School Work With Children, The. Grace Sloan Overton....Apr. 21
Effective Use of Pictures in Church-School Work With Children, The. Hazel A. Lewis....Apr. 19
Effective Use of Prayer in Church-School Work With Children, The. Mrs. W. C. Edmondson....Apr. 18
Effective Use of Songs in Church-School Work With Children, The. Eva Mae John....Apr. 16
Effective Use of Stories in Church-School Work With Children, The. Bertha Baldwin Tralle....Apr. 15
Evangelism, The Church-School Director of. W. Edward Raffety....Mar. 15
Evangelistic Plans in the Church School, Pre-Easter. A. B. Kendall....Mar. 13
Experiment in Cooperative Work, An. Paul H. Vieth....June 9
Experiment in "Life Situation" Method of Religious Education, An. Nellie V. Burgess....July-Aug. 20

Family Friendship. Bertha S. McClintock....May 21
Family, What is a Democratic. Lucy P. Gregg....May 19
Father and Son Week, A Program of Worship for Use on Father and Son Sunday in Connection With....Oct. 40
Father and Son Week, International....Oct. 37
Father on a Book a Month, Bringing up. Oyer Pack....Jan. 14
Fellowship for Mothers and Daughters in Mother-and-Daughter Week, Adventures in. Judith Marjorie Trotter....May 27
Festival of the Dolls, The. Jeannette W. Emrich....Dec. 8
Field Organization in Religious Education. Robert Davids....Mar. 33
Fine Arts Conferences, The Birmingham. Charles Arthur Boyd....Nov. 20
Fine Arts in Religion, The. H. Augustine Smith....Nov. 13
Fine Arts Programs, The Birmingham, Charles Arthur Boyd....Nov. 16
Fine Arts, The Birmingham Temple of. Charles Arthur Boyd....Nov. 20
Finish and Furnishings in the Church-School Room. H. M. King....Oct. 24
Five Years in a Young People's Federation. L. Earl Jackson....July-Aug. 8
For Church-School Directors of Recreation. H. S. Hardcastle....Jan. 21
For Church-School Superintendents. J. G. Arnold and F. J. Estabrook....Jan. 20
For Church-School Workers With Adults. F. Harvey Morse....Jan. 37
For Church-School Workers With Beginners. Edna Dean Baker and Ima Little....Jan. 25
For Church-School Workers With Intermediates. A. J. Gregg....Jan. 31
For Church-School With Juniors. Marion O. Hawthorne....Jan. 30
For Church-School Workers With Primary Children. Sophie A. Theilgaard....Jan. 27
For Church-School Workers With Seniors. Bona Mills....Jan. 33
For Church-School Workers With Young People. O. S. Gates....Jan. 35
For the Summer of 1927 (List of Summer Assemblies, Camps, etc.)....June 40
For Workers in the Cradle Roll Department. Shirley Lu Dean....Jan. 23
Foundation for Religious Education, A. O. H. Cheney....Dec. 10

General Secretaries of States and Provinces of the International Council of Religious Education....Mar. 34
Geneva Camps....Mar. 27
God for the Hearts of Children, The Law of. Marion Colman....Dec. 33
Golden Rule Sunday, Dec. 5, 1926....Dec. 22

Helping Youth in Religious Perplexity. Thomas J. Hopkins....Sept. 37
Historical Background of the Legal Aspects of Week-day Religious Education. Carl Zollman....June 11
Home, A Place for Try-Outs, The. Emma Knauss....May 23
Home and Church-School Workers With Children, The. Elizabeth McE. Shields....Apr. 14
Home, What is a. Mary E. Moxcey....May 15
How May Adult Forces be Best Organized. Charles P. Wiles....Mar. 22
How Shall Juniors Observe Christmas. Phebe A. Curtiss....Dec. 34
How the Junior Congregation Helps. C. Melville Wright....Oct. 16
How to Plan Intelligently for a New Educational Building. Henry Edward Tralle....Oct. 30
How to Utilize the Experts in Building for the Church School. George Earnest Merrill....Oct. 28

Increase Your Power of Leadership....Mar. 17
Index Volume III....Sept. 44
Initiation Ceremony for Junior and Intermediate Girls, An. Jean Moore Cavell July-Aug. 47
Installation Service, An. Alleen Moon....Sept. 40
Installation Service for Officers and Teachers. Mills M. Anderson....Oct. 41
Interdenominational Cooperation, Relationships, in. Hugh S. Magill....Feb. 6
Intermediates, For Church-School Workers With. A. J. Gregg....Jan. 31
International Council, Annual Meeting of the. Hugh S. Magill....Jan. 6
Feb. 18
Apr. 6
International Council Service to Week-day Church Schools. Thomas S. Evans....June 16
International Father and Son Week....Oct. 37
International Leadership Schools, Season of 1926, Report of the. H. Shelton Smith....Nov. 30
Intra-Mural Week-day Church School, The. Walter Albion Squires....Mar. 36

Jesus Christ Creator. F. G. Coffin....Oct. 7
Jesus Christ Exalter of Womanhood. Helen Barrett Montgomery....May 8
Jesus Christ Intercessor. H. R. Niebuhr....Jan. 6
Jesus Christ Leadership Trainer. John T. Faris....Sept. 7
Jesus Christ Motive-Giver. E. B. Chappell....Mar. 7
Jesus Christ Patriot. Hoyt M. Dobbs....July-Aug. 7
Jesus Christ Peacemaker. James I. Vance....Dec. 7
Jesus Christ Story Teller. Henry H. Barstow June 7
Jesus Christ The Hope of the World. W. D. Schermerhorn....Feb. 7
Jesus Christ The Man Everybody Knows. Charles A. Carman....Nov. 7
Jesus Christ Triumphant. James M. Stifler....Apr. 7
Junior and Intermediate Girls, An Initiation Ceremony for. Jean Moore Cavell....July-Aug. 47
Junior Congregation Helps, How the. C. Melville Wright....Oct. 16
Junior Worship Programs:

For November.	Mary Alice Jones	Oct. 28
For December.	Mary Alice Jones	Nov. 45
For January.	Mary Alice Jones	Dec. 39
For February.	Nan F. Weeks	Jan. 43
For March.	Margaret M. Clemens	Feb. 32
For April.	Margaret M. Clemens	Mar. 31
For May.	Margaret M. Clemens	Apr. 35
For June.	Margaret M. Clemens	May 32
For July-Aug.	Margaret M. Clemens	June 35
For September.	Marg. M. Clemens	July-Aug. 26
For October.	Nan. F. Weeks	Sept. 33

Juniors, A Precept Service for. Jennie Linton Carter....July-Aug. 34
Juniors, For Church-School Workers With. Marion O. Hawthorne....Jan. 30
Juniors Observe Christmas, How Shall. Phebe A. Curtiss....Dec. 34
Juniors, A Sunday Morning Experiment With. C. A. Wolf....Sept. 34

Law of God for the Hearts of Children, The. Marion Colman....Dec. 33
Lawrance Building, The New Marion....July-Aug. 6
Lay Officer Specialists. Ernest A. Miller July-Aug. 11
Leadership Activities, Training Leaders Through Supervised. Erwin L. Shaver....Sept. 17
Leadership, Curriculum Demands on. William Clayton Bower....Sept. 8
Leadership in Elementary Education, Selecting Personnel for. Mildred O. Moody....Sept. 12
Leadership in Religious Education, Pastoral. Frank Otis Erb....Sept. 11
Leadership in Our Colleges, Training for. Christian. Harry Thomas Stock....Oct. 9
Leadership Schools, Season of 1926, Report of the. H. Shelton Smith....Nov. 30
Leadership, The College and Church-School. Herbert Francis Evans....Sept. 19
Leadership Training for Vacation Schools. Adaline C. Guenther....Mar. 16
Leadership Training, Next Steps in....Sept. 25
Leadership Training, Progress in....Sept. 24
Leadership, Youth in Christian. H. Shelton Smith....Sept. 10
Legal Aspects of Week-day Religious Education, Historical Background of the. Carl Zollman....June 11
Legal Status of the Week-day Church-School Movement Together With Some Implications and Questions Precipitated. Thomas S. Young....June 26
Legal Status of Week-Day Church-School Movement. Thomas S. Young....Dec. 37
Legend of the Golden Ball, The....Apr. 17
Legislative Conditions, Week-day Religious Education and. Herbert W. Blashfield....Dec. 26
Letter to Baby, A. Mabel L. Bailey....July-Aug. 44
Let's Use Our Heads on Church Organization. F. Harvey Morse....July-Aug. 15
Let Us Observe Children's Week. Maud Junkin Baldwin....Apr. 26
"Life Situation" Method of Religious Education, An Experiment in. Nellie V. Burgess....July-Aug. 20
Living Ecstasy, A. (Survey of International Camp Conferences, 1926) P. R. Hayward....Dec. 28

Magill Called to Render High Public Service, Dr....Nov. 6
Magill's Good Race, Dr....Dec. 6
Make Your New Year's Reading Count....Jan. 12
May Day Appeals to the Churches. Katherine Glover....May 31
Methods in the Week-day Church School, Effective Teaching. May K. Cowles....June 23
Ministry of Music, The. W. Edward Raffety Nov. 27
Missionary Education and the Local Church, Agencies for. Katharine Silverthorn....Feb. 11
Missionary Education of Adults. Franklin D. Cogswell....Feb. 17
Missionary Education of Children, The. Elizabeth Harris....Feb. 14
Missionary Education of Young People, The. Herbert Wright Gates....Feb. 16
Missionary Education Through Pageants. Elisabeth Edland....Feb. 23
Missionary Education Through Pictures. Harry S. Myers....Feb. 21
Missionary Education Through Projects. John Leslie Lobingier....Feb. 19
Missionary Idea in a Local Church School, Developing the. Philip C. Landers....Feb. 12
Missionary Minded Church, Building a. A. C. Zumbrunnen....Feb. 10
Missions, Books for Church-School Directors of. Elizabeth Ashley....Feb. 24
Missions in the Church School, The Pastor and. J. C. Leonard....Feb. 8
Missions, Teaching Teachers to Teach. John Bailey Kelly....July-Aug. 10
More About What One Sunday School Did. Chester A. Kerr....May 12
More Adventures in the World of Boys. Eugene C. Foster....Feb. 28
Monk Artist and His Cell, The. Z. K. Brown Nov. 29
Mother and Daughter Week, What, After. P. R. Hayward....May 14
Mother, Dare I Tell. Myrtle H. Hayward....May 17
Mothers and Daughters can do Together, What. Clara Beers Blashfield....May 29
Mothers and Daughters in Mother-and-Daughter Week, Adventures in Fellowship for. Judith Marjorie Trotter....May 27
Mother's Book Shelf for 1927, The. Mrs. J. E. Dillard....Jan. 16
Mother's Day, Service of Worship for Use in the Church School on....Apr. 32
Motion Pictures in Teaching Religion, The Use of. George Reid Andrews....Nov. 26
Music, Church School. Nancy Longenecker....Nov. 26
Music, I am....Nov. 27

New Heart for a New Year, A. Henry Van Dyke and Tertius Van Dyke....Jan. 34
New Tastament Through in Twenty Weeks, Reading the....Jan. 40
New Year Reading for Pastors. M. Hadwin Fischer....Jan. 17
New Year's Reading Count, Make Your....Jan. 12
New York Case, Review of the. Charles H. Tuttle....June 13
Next Steps in Leadership Training....Sept. 25

Observation School as an Aid to Better Methods in Vacation Church Schools, An. Bertha S. McClintock....Apr. 25
Officers and Teachers, Installation Service for. Mills M. Anderson....Oct. 41
Organization, Let's Use Our Heads on Church. F. Harvey Morse....July-Aug. 15
Organizing Communities for Religious Education. Robert Davids....Jan. 26

Pageants and Plays:
A Gift for Mother. Vesta Towner....May 34
A Little Maid of Israel. Alice V. Donovan....July-Aug. 31
Release, A Dramatic Presentation of the Easter Message. Edward R. and E. Ruth Bartlett....Mar. 18
Thanksgiving: A Dramatic Service. Lyman R. Bayard....Oct. 19
The Eternal Quest, A Christmas Pageant. Grace Sloan Overton....Nov. 32
The Promise of Peace. A Christmas Nativity. Esther Willard Bates....Dec. 14
Pageants, Missionary Education Through. Elisabeth Edland....Feb. 23
Parable of the Prodigal Parents, The. W. S. Terrell....Nov. 12
Parent Cooperation With the Church School. Edward R. Bartlett....Feb. 35
Pastoral Leadership in Religious Education. Frank Otis Erb....Sept. 11
Pastors and Missions in the Church School, The J. C. Leonard....Feb. 8
Pastor and the Church-School Workers With Children, The. Charles C. Keith....Apr. 12
Pastors, New Year Reading for. M. Hadwin Fischer....Jan. 17
Picture Interpretations:
Abbey: "Galahad the Deliverer." Charles Arthur Boyd....Nov. 21
Abbey: "The Golden Tree." Charles Arthur Boyd....Nov. 50
L'Hermitte: "The Friend of the Lowly." Mark Denham....Nov. 24
Millais: "The Boyhood of Raleigh." Mark Denham....Nov. 17
Tarrant: "All Things Bright and Beautiful." Charles Arthur Boyd....Nov. 14
Titian: "The Tribute Money." Mark Denham....Nov. 33
Pictures are not on Their Trial, The. F. C. Hoggarth....Nov. 29
Pictures in Church-School Work With Children, The Effective Use of. Hazel A. Lewis Apr. 19
Pictures in the Primary Department, Using. Lillian E. McCormick....Nov. 28
Pictures, Missionary Education Through. Harry S. Myers....Feb. 21
Place of Religion in the Education of Children, The. Luther A. Weigle....Oct. 14
Plan Intelligently for a New Educational Building, How to. Henry Edward Tralle....Oct. 30
Poems:
A Christmas Carmen. Whittier....Dec. 35
Christmas Bells! Ruth Raymond....Dec. 7
Dear Father Mine. Clara Tull Martin....Jan. 14

Each Life a Book. Gordon Edward Raffety ..... July-Aug. 39
My Son. Quoted by Frank H. Cheley ..... Nov. 9
The Fraternity of the Forest ..... Nov. 11
The Frost Spirit. Whittier ..... Dec. 13
Uncover! The Guard is Passing. Joseph Clark ..... July-Aug. 13
Prayer in Church-School Work With Children, The Effective Use of. Mrs. W. C. Edmondson ..... Apr. 18
Prayer, Sovereignty in. E. Y. Mullins ..... Oct. 12
Precept Service for Juniors, A. Jennie Linton Carter ..... July-Aug. 34
Prerequisites Shall Students Have Before Taking Course in Religious Education, What. John W. Prince ..... Nov. 8
Primary Children, For Church-School Workers With. Sophie A. Theilgaard ..... Jan. 27
Primary Department, Christmas in the. Helen M. Nott ..... Dec. 31
Primary Principles of Teaching. Margaret M. Clemens ..... Nov. 36
Primary Worship Programs: Dorothy Kay Cadwallader
For November ..... Oct. 23
For December ..... Nov. 38
For January ..... Dec. 36
For February ..... Jan. 42
For March ..... Feb. 27
For April ..... Mar. 28
For May ..... Apr. 30
For June ..... May 30
For July-August ..... June 39
For September ..... July-Aug. 24
For October. Martha Barnhart Harper ..... Sept. 31
Principles of Adult Religious Education, Some. Wade Crawford Barclay ..... Mar. 10
Principles to Guide in the Distribution of the Time of the Class Session. Blanche Carrier ..... June 25
Problems of a City Week-day School of Religious Education. W. L. Hunton ..... Dec. 20
Profession, Religious Education a. Hugh S. Magill ..... Oct. 6
Progress in Leadership Training ..... Sept. 24
Projects, Missionary Education Through. John Leslie Lobingier ..... Feb. 19

Raffety to Give up Editorship, Dr. A Statement by Hugh S. Magill ..... June 6
Reaching the Younger Adults. W. Hobart Hill ..... Dec. 19
Reading Campaign, The Worcester Council. L. Earl Jackson ..... Nov. 10
Reading the New Testament Through in Twenty Weeks ..... Jan. 40
Recognition Service for Seniors. Nancy Longenecker ..... July-Aug. 45
Record Keeping in the Church School. W. Smithson Hockman ..... Oct. 15
Record of Red Cross Service ..... Nov. 42
Recreation, For Church-School Directors of. H. S. Hardcastle ..... Jan. 21
Relationships in Interdenominational Co-operation. Hugh S. Magill ..... Feb. 6
Religion be Taught, Can. G. Walter Fiske ..... Mar. 8
Religion in the Education of Children, The Place of. Luther A. Weigle ..... Oct. 14
Religion, Is Education Opposed to. Paul H. Vieth ..... Oct. 10
Religion, The Fine Arts in. H. Augustine Smith ..... Nov. 13
Religion, The Use of Motion Pictures in Teaching. George Reid Andrews ..... Nov. 26
Religious Education, A Foundation for. O. H. Cheney ..... Dec. 10
Religious Education a Profession. Hugh S. Magill ..... Oct. 6
Religious Education, A Year's Reading for Directors of. Philip C. Jones ..... Jan. 19
Religious Education and Legislative Conditions, Week-day. Herbert W. Blashfield ..... Dec. 26
Religious Education, Field Organization in. Robert Davids ..... Mar. 33
Religious Education, Historical Background of the Legal Aspects of Week-day. Carl Zollman ..... June 11
Religious Education in the College Curriculum. Harry C. Munro ..... July-Aug. 17
Religious Education, Organizing Communities for. Robert Davids ..... Feb. 26
Religious Education, Problems of a City Week-day School of. W. L. Hunton ..... Dec. 20
Religious Education, Some Principles of Adult. Wade Crawford Barclay ..... Mar. 10
Religious Education, Unique Possibilities of the Vacation School in the Program of. Erwin L. Shaver ..... Apr. 9
Religious Education, What Prerequisites Shall Students Have Before Taking Courses in. John W. Prince ..... Nov. 8
Religious Educators Should Know, 1926 Books. Frank Otis Erb ..... Jan. 12
Religious Instruction With the Educational Program of the Individual Church, The Correlation of Week-day. Walter Albion Squires ..... June 21
Religious Interests of Adults, The Special E. W. Halpenny ..... Mar. 24
Results of a Unified Sunday and Week-day Program. Charles D. Spotts ..... Dec. 40
Review of the New York Case. Charles H. Tuttle ..... June 13

School, A Dream. F. Harvey Morse ..... Feb. 37
Selecting Personnel for Leadership in Elementary Education. Mildred O. Moody ..... Sept. 12
Seniors, For Church-School Workers With. Bona Mills ..... Jan. 33
Service of Worship for Use in the Church School on Daughter's Day ..... Apr. 33
Service of Worship for Use in the Church School on Mother's Day ..... Apr. 32
Significance of Christian Stewardship, The. S. S. Hough ..... Dec. 12
Significant Quotations. Hugh S. Magill ..... Mar. 6
Some Principles of Adult Religious Education. Wade Crawford Barclay ..... Mar. 10
Songs in Church—School Work With Children. The Effective Use of. Eva Mae John ..... Apr. 16
Sovereignty in Prayer. E. Y. Mullins ..... Oct. 12
Special Days in the Church School, Conserving the Momentum of. Melvin C. Dorsett ..... July-Aug. 13
Special Religious Interests of Adults, The. E. W. Halpenny ..... Mar. 24
Staff Editorials ..... May 6
Standard for the Church School, Why a. Paul H Vieth ..... May 10
Standard Requirements for the Church-School Teacher. Paul H. Vieth ..... Jan. 8
Standards, Developing and Maintaining Week-day Church School. Frank M. McKibben ..... June 18
State and Provincial Councils, Concerning. Roberts Davids ..... Nov. 31
Dec. 30
Jan. 39
State and Provincial Councils of Religious Education, Annual Conventions of ..... Feb. 27
Mar. 32
May 41
State and Provincial Councils Strongly Supported by the International Council. Robert Davids ..... Apr. 29
State Council Promotion of Week-day Church Schools. C. A. Armstrong ..... June 27
Stories in Church-School Work With Children, The Effective Use of. Bertha Baldwin Tralle ..... Apr. 15
Success of the Church Vacation School Movement, The. Herbert F. Loomis ..... Apr. 24
Successful Business, A. Helena Lorenz Williams ..... Nov. 53
Successful School, A. R. J. Chrystie ..... July-Aug. 46
Summer of 1927, For the (List of Summer Assemblies, Camps, etc.) ..... June 40
Summer Shrines of Fellowship. H. Shelton Smith ..... June 28
Sunday and Week-day Program, Results of a Unified. Charles D. Spotts ..... Dec. 40
Sunday Program in the Church School, The. Robert Moulton Gatke ..... Feb. 30
Sunday Program of Religious Education, A Better. Ernest A. Miller ..... Sept. 31
Sunday-School Beatitudes for the New Year. Marion Lawrance ..... Jan. 11
Sunday School Did, More About What One. Chester A. Kerr ..... May 12
Superintendents, For Church-School. J. G. Arnold and F. J. Estabrook ..... Jan. 20

Taught, Can Character be. Ernest Bourner Allen ..... Dec. 9
Taught, Can Religion be. G. Walter Fiske ..... Mar. 8
Teacher, Standard Requirements for the Church-School. Paul H. Vieth ..... Jan. 8
Teachers That Make Good, The. W. Edward Raffety ..... Sept. 29
Teacher's Use of Art. Charles Arthur Boyd ..... Nov. 25
Teaching Methods in the Week-day Church School, Effective. May K. Cowles ..... June 23
Teaching, Primary Principles of. Margaret M. Clemens ..... Nov. 36
Teaching Religion, The Use of Motion Pictures in. George Reid Andrews ..... Nov. 26
Teaching Teachers to Teach Missions. John Bailey Kelly ..... July-Aug. 10
Tendencies and Standards of the Vacation Church School. Adaline C. Guenther ..... Apr. 22
Theological Seminary's Contribution to Religious Education, The F. C. Eiselen ..... Sept. 21
Training College Students for Vacation and Week-day Church-School Teaching. Thomas S. Young ..... July-Aug. 14
Training for Christian Leadership in our Colleges. Harry Thomas Stock ..... Oct. 9
Training Leaders Through Supervised Leadership Activities. Erwin L. Shaver ..... Sept. 17

Unified Sunday and Week-day Program, Results of a. Charles D. Spotts ..... Dec. 40
Unified Vacation School Program, A. Katharine Brown ..... July-Aug. 25
Unique Possibilities of the Vacation School in the Program of Religious Education. Erwin L. Shaver ..... Apr. 8
Use of Art, The Teacher's. Charles Arthur Boyd ..... Nov. 25
Use of Motion Pictures in Teaching Religion, The. George Reid Andrews ..... Nov. 26
Using Pictures in the Primary Department, Lillian E. McCormick ..... Nov. 28
Utilize the Experts in Building for the Church School, How to. George Earnest Merrill ..... Oct. 28

Vacation and Week-day Church-School Teaching, Training College Students for. Thomas S. Young ..... July-Aug. 14
Vacation Bible School Project, A Daily. Harold V. Hartsough ..... July-Aug. 28
Vacation Church-School Plans, Summer of 1927 ..... May 38
Vacation Church School, Tendencies and Standards of the. Adaline C. Guenther ..... Apr. 22
Vacation Church Schools, An Observation School as an Aid to Better Methods in. Bertha S. McClintock ..... Apr. 25
Vacation School in the Program of Religious Education, Unique Possibilities of the. Erwin L. Shaver ..... Apr. 8
Vacation School Movement, The Success of the Church. Herbert F. Loomis ..... Apr. 24
Vacation School Program, A Unified. Katharine Brown ..... July-Aug. 25
Vacation Schools, Leadership Training for. Adaline C. Guenther ..... Mar. 16

Week-day Church School, Effective Teaching Methods in the. May K. Cowles ..... June 23
Week-day Church-School Movement, Legal Status of. Thomas S. Young ..... Dec. 37
Week-day Church-School Movement, Together With Some Implications and Questions Precipitated, Legal Status of the. Thomas S. Young ..... June 26
Week-day Church-School Standards, Developing and Maintaining. Frank M. McKibben ..... June 18
Week-day Church-School Teaching, Training College Students for Vacation and. Thomas S. Young ..... July-Aug. 14
Week-day Church School, The Intra-Mural. Walter Albion Squires ..... Mar. 36
Week-day Church Schools, Christian Co-operation in Promoting. Robert M. Hopkins ..... June 17
Week-day Church Schools in New Britain, Conn. Warren M. Blodgett ..... July-Aug. 22
Week-day Church Schools, International Council Service to. Thomas S. Evans ..... June 16
Week-day Church Schools, State Council Promotion of. C. A. Armstrong ..... June 27
Week-day Program, Results of a Unified Sunday and. Charles D. Spotts ..... Dec. 40
Week-day Religious Education and Legislative Conditions. Herbert W. Blashfield ..... Dec. 26
Week-day Religious Education, Historical Background of the Legal Aspects of. Carl Zollman ..... June 11
Week-day Religious Instruction With the Educational Program of the Individual Church, The Correlation of. Walter Albion Squires ..... June 21
Week-day School in its Relationship to the Sunday Session of the Church School, The Curriculum of the. J. Quinter Miller ..... Oct. 18
Week-day School of Religious Education, Problems of a City. W. L. Hunton ..... Dec. 20
What is a Democratic Family. Lucy P. Gregg ..... May 19
What is a Home. Mary E. Moxcey ..... May 15
What Mothers and Daughters can do Together. Clara Beers Blashfield ..... May 29
Whole Adult Force Facing the Whole Task, The. Charles Darsie ..... Mar. 25
Why a Standard for the Church School. Paul H. Vieth ..... May 10
World Interest by a Training Class. Victor E. Marriott ..... Sept. 30
World's Sunday School Association Notes. Samuel D. Price ..... Oct. 42
Nov. 40
Dec. 32
Jan. 41
Feb. 45
Mar. 29
May 33
June 30
Sept. 32
Worcester Council Reading Campaign, The. L. Earl Jackson ..... Nov. 10
Worship and Life. Charles Peters ..... July-Aug. 12
Worship for Use on Father and Son Sunday in Connection With Father and Son Week, A Program of ..... Oct. 40
Worship Programs for the School With Combined Departments. Verna Marie Vieth ..... Jan. 50
Feb. 42
Mar. 42
Apr. 44
May 42
June 31
July-Aug. 35
Sept. 28

Year's Reading for Directors of Religious Education, A. Philip C. Jones ..... Jan. 19
Young People, For Church-School Workers With. O. S. Gates ..... Jan. 35
Young People, The Missionary Education of. Herbert Wright Gates ..... Feb. 16
Young People's Conferences and Camps. Walter C. Moore ..... July-Aug. 44
Young People's Federation, Five Years in a. L. Earl Jackson ..... July-Aug. 8
Young People's Installation Service. Elisabeth Pletcher ..... July-Aug. 18
Young People's Worship Services:
For November. Judith Marjorie Trotter ..... Oct. 30
For December. Catherine Atkinson Miller ..... Nov. 46
For January. J. Sherman Wallace ..... Dec. 42
For February. William A. Weber ..... Jan. 45
For March. O. Sherwood Gates ..... Feb. 36
For April. Philip Cowell Jones ..... Mar. 35
For May. Roy G. Ross ..... Apr. 38
For June. Erwin L. Shaver ..... May 36
For July-August. Elsa L. Oberg ..... June 34
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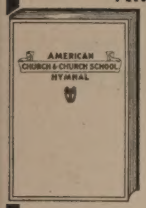

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